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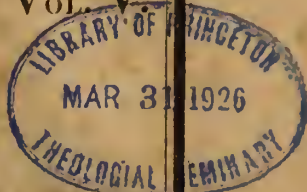
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THE
AMERICAN
BAPTIST MAGAZINE.

New Series.

No. 6.

JUNE, 1825.

VOL. V.

BIOGRAPHY.

MEMOIR OF REV. EMORY OSGOOD,

Late Superintendent of the Missionary Station at Oneida Castleton, N. Y.

MR. EMORY OSGOOD, the fifth son of Christopher and Hannah Osgood, was born in Newfane, Vt. July 24, 1777. His mother died when he was two years old, and in his seventh year his father left this country and never returned.

Thus early deprived of the advantages of parental counsel and restraint, he followed the multitude to do evil, and soon became a profligate young man. Much of his time, as he himself has often related, was spent in gambling and profaneness, and not unfrequently did he preach and pray and exhort among his companions, in mockery of every thing sacred.

On the 4th of March, 1799, he was married to Cynthia, daughter of Abel and Patience Stockwell. From this time he resolved to reform, and with this view commenced the cultivation of a small farm.

In May, 1800, his mind was first seriously impressed with the importance of religion. His sins were set in order before him, and he was soon brought to the conclusion that he had sinned away the day of grace, and that the mercy of God

was clean gone forever. In his distress, he was continually inquiring what was the sin against the Holy Ghost; and each inquiry only increased his agony. Thoughts of horrible blasphemy were, as in the case of Bunyan, frequently rushing into his mind, at which as he said afterwards, "my blood chilled in my veins, and the hair of my head was erect." This peculiar distress did not however continue more than a few days, though it was about three months from the time of his first impressions that he experienced joy in believing. He was baptized Feb. 28, 1801, in Hinsdale, N. H. by Elder Bumus, who was so strongly impressed with the conviction that Mr. Osgood was intended, by the Head of the church, for peculiar usefulness, that when coming out of the water he made the following remarkable declaration: "If this man hath not a work to do, the Lord hath not spoken by me." On the 24th of July following, he united with the Baptist Church in Brookline.

In the early part of his religious course, God was pleased to make

him instrumental of awakening two of his former companions, to a sense of their wretched condition, by telling what the Lord had done for his soul. His mind was at all times deeply impressed with the value of immortal souls, and he rarely left a religious meeting, without pointing his fellow sinners to the blood of Calvary.

It was at this time that he became deeply impressed with the duty of preaching Christ: but the magnitude of the work, and the vast responsibility which the subject involved, together with the smallness of his knowledge and abilities, of which he seemed fully conscious, overwhelmed his mind, and inclined him to shrink back. He also endeavoured to excuse himself, by pleading the necessities of his family. But God was pleased to make him willing by the rod of correction. Thrice his companion was brought down by sickness to the gate of death, and in mercy restored again. At last, humbled under the mighty hand of God, he promised obedience to his command.

In the autumn of 1802, being called upon by the church to improve his talents by preaching, he obeyed; and, with trembling heart addressed the people from Isa. v. 4, to their comfort and edification. From this time he continued to preach in the vicinity of this church and in Hinsdale, until the 19th of March, 1803.

At this time, his pecuniary concerns began to wear a gloomy aspect. In this time of distress, he frequented the throne of grace, and poured out his complaint to God. He felt at first unreconciled to his situation; and although it was suggested to his mind, that "the silver and gold are the Lord's, and the cattle upon a thousand hills;" yet *unbelief* arose and said, what can I now do? Before long, the following passage, "Be still, and know that I am God," seemed to silence all his complaints, and he

was enabled to submit his case wholly to the Lord.

It was not far from this time, that he became convinced by some indications of Providence, that his labours would not be profitable in his then situation. The following passage also was strongly impressed upon his mind: "They will not receive thy testimony in this place; lo I send thee far hence unto the Gentiles"

The finger of Providence seemed to point him to Black River, N. Y. to which place, after making the necessary preparations, with a small pittance to bear his expenses, he directed his course on the 19th of March, 1803. He soon arrived at Sandy Creek, where he found brethren with whom he united, and a vast field for labour before him. He returned again to his family in Vermont, after an absence of seven months.

In January, 1804, he removed with his family to Ellisburgh, (now Henderson) exceedingly poor in the things of this world. Here he was obliged to labour with his hands, and preach the gospel. The country being new, and the inhabitants generally poor, he could have but little prospect of assistance from them; consequently, he was subjected to many inconveniences, common in new settlements. There were only three families in what is now called Henderson, on his arrival there; and he was under the necessity of going three and four miles to labour, to obtain provision for his wife and children. His ministerial labours were devoted to different places for two or three years, he travelling on foot twelve or fourteen miles. At this time he was earnestly solicited by the brethren on Sandy Creek, to remove among them; but being convinced that there would soon be a people near him that would need his labours, he declined their proposals. In this he was not disappointed. Having by his industry and perse-

verance obtained the benefits arising from being one of the first settlers, he sold his improvements, and removed to a new farm, in the month of March, 1805. Settlers now flocked in from almost every quarter; so that the ensuing season, he was called to preach one half of the time within two miles of his own habitation.

In 1806, he saw the rise of the First Baptist Church in Henderson, constituted of eighteen members, of whom himself and his partner were two, and where they continued their standing until regularly dismissed in 1823, to go to Oneida Castleton.

In 1807, he was ordained to the work of the ministry; and for the ten ensuing years, never failed but two or three times of preaching on Lord's day, and during that term, never disappointed an assembly, although he had to labour in the field daily, to support his family, and was frequently called to attend funerals, ten, fifteen, twenty, and in one instance, forty miles from home. In 1813, he preached twenty-seven funeral sermons in the short term of thirty days. In the fall of 1807, he beheld the rise of the Black River Baptist Association, of which for a number of years he was the standing Clerk.

In January, 1810, he took a journey with his wife to Vermont and New Hampshire, where he was providentially detained a number of weeks beyond his proposed limits. During this suspense, he had an opportunity of visiting Newfane a second time. On his first visit to that place, he had the unexpected privilege of baptizing two of his brothers with their wives. On his return, he made an appointment to preach a discourse to the young people of that place, who had become very rude and thoughtless. In the afternoon preceding his appointment to meet the young people, he preached at one of his brother's, two miles distant. After meeting

had ended, he has remarked that he felt a great agony of mind, for which he could assign no cause. He could neither sit nor stand still, nor receive any refreshment; but continued walking, and vented his feelings in a deep sigh or groan. Having requested the prayers of those who were to tarry at home, he, with his brother, proceeded to the place of worship. In the mean time, the young people, to the number of about forty, had collected with the determination of breaking up the meeting; and to carry their object into effect, had filled both the place where the speaker should stand, and the seat usually occupied by the singers. On the arrival of the speaker, no movement was made; his brother, who led the singing, mildly said, "Please to make room for the singers;" but was answered, "We want no singing here;" and it was readily perceived they were determined on making disturbance. The speaker then addressed them as follows: "Young people, you are forming characters for time, as well as for eternity; and it is no mark of gentlemen to behave disorderly in meeting. I suspect this will be the last time I shall trouble you, unless something I may say shall hereafter trouble you; and I now ask your candid attention." He then crowded himself forward to his place, and read his text from Eccl. xi. 9. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes;" and then proceeded to remark on the diverse ways in which young people could amuse themselves with the pleasures of sense. The assembly was all attention. He then introduced the last clause of the text, "but know thou that for all these things God will bring thee into judgment;" on which, having made some solemn and appropriate remarks, he bid them farewell, and the next day

returned to New-Hampshire, where he was soon followed with the welcome news, that four of the ring-leaders of opposition at Newfane, were under deep conviction. In July following, after his return home, he had the pleasure to receive a letter from Newfane, announcing the interesting fact, that about forty converts had united with the Baptist Church in that place, the most of whom dated their first religious impressions from his discourse above mentioned. The news deeply affected him, and he broke out in thanksgivings to God. He felt himself more than compensated for the providential losses he had suffered during that journey, and rejoiced that the Lord had made him instrumental of pointing out to these enemies of Christ, their perilous condition.

He appears to have commenced his missionary career in 1811. From that date to his last illness, a great proportion of his labours was spent on the missionary field. He acted at different times under the patronage of the Baptist Missionary Society of Massachusetts, the Baptist Board of Foreign Missions for the United States, and under the Board of the Hamilton Baptist Missionary Society, N. Y. He devoted much time under the Board of the Massachusetts Society, for the benefit of the soldiers at Sacketts Harbour. When about to close his labours among them, he received a respectful letter of thanks from the officers of that post.

In January, 1812, he commenced a daily journal, which he continued until May 31, 1824; which contains many interesting particulars, and shows his life to have been one of almost unexampled activity in ministerial labours. The following extracts from his recapitulations, on entering a new year, will be sufficient to illustrate this remark:

“Jan. 1, 1818.—On a review of the past year, I have much cause to mourn, and great reason to rejoice.

I can say, hitherto the Lord hath helped me. I have had many delightful meetings, and some as peculiar trials as ever I experienced. I have tried to preach 159 times, attended 64 conference and prayer meetings, and 12 church meetings. I have baptized 50, and married ten couple.”

“Jan. 1, 1819.—On reviewing the scenes of the past year, I find, as usual, much want of affection to God. The scenes that I have experienced have been complicated. I have had to encounter many deadly enemies; but the Lord has delivered me out of their hands. I have delivered 212 public discourses, 20 of them at funerals; attended 68 conference and prayer meetings, and 19 church meetings; have baptized 16, and married 12 couple. Many times I have rejoiced, and at others mourned. I can make mercy and judgment my song. The Lord keep me this year, and enable me to discharge with fidelity my ministerial duties.”

“Jan. 1, 1820.—I have lived to see another new-year, and in looking back, I find much cause of mourning, and much of rejoicing—of mourning, on the account of my unlikeness to the Master I profess to serve, my want of faithfulness, of patience and resignation to God; of rejoicing, on account of the faithfulness of God, in supporting me under the most severe trials I ever experienced; and in not suffering my enemies to triumph over me. Oh how they have sought for my soul. How glad they would have been to have destroyed the church and me; and if God had not been our helper, they would have triumphed. O may I be delivered from wicked and ungodly men, which are thy sword. I think God has made me instrumental of saving this part of the church. To him be all the glory. I can now say with Jacob, in calling to mind my first settlement in this town, “With this staff I passed over this Jordan, and now

I have become two bands." I have delivered 223 public discourses, attended 68 conference, church, and prayer meetings, and 10 public meetings abroad, such as Councils, Missionary meetings, &c.

"Jan. 1, 1823.—Another of my years has fled, and I am permitted, unprofitable as I am, to see another New Years day. I have very much cause of thankfulness, for special mercies experienced the year past. My health has been good, and that of my family. Death has made no breach upon us. We have enjoyed peace and plenty, and have been enriched with many spiritual blessings. I have seen much of the salvation of God, in the conversion of sinners. I have enjoyed much comfort in ministerial association. I feel united with all my brethren in

the ministry. I have as much visible evidence of usefulness in the Zion of God, as in any one year of my life. I have every thing to be thankful for. I know that all the trials I have ever experienced in the ministry, (if I am one of Christ's ministers,) will terminate for my good. I have delivered during the year past, 220 public discourses, have attended 76 conference and prayer meetings, and 8 public meetings, and baptized 53, on profession of faith in Christ."

These extracts furnish but a faint specimen of his general course of activity. He was favoured with a number of general revivals of religion in his society, at different periods; so that in 1819, the church was divided, and the second church in Henderson arose. [Western Bap. Mag.

(To be concluded in our next.)

ORIGINAL COMMUNICATIONS.

THE NATURE AND IMPORTANCE OF THE PASTORAL OFFICE :

A Sermon preached in Hebron, (Mc.) before the Cumberland Baptist Association, September 29, 1824.

JEREMIAH iii. 15.

And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

IN this chapter, the people of Israel and Judah are accused of grievous crimes. Israel had violated the national covenant by gross and general idolatry, and though warned and intreated, they would not return to the Lord. The men of Judah followed in the same steps. They saw that God had rejected Israel on account of their idolatry, yet, unaffected by this example, they provoked his displeasure by similar transgression.

The nation of Judah *appeared* indeed to return unto the Lord, but they turned feignedly, and not with their whole heart, and their guilt was in fact greater than that of Israel.

The prophet is directed to pro-

claim to Israel, now in captivity, "Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God." God proceedeth then to address both Judah and Israel. "Turn, O backsliding children, saith the Lord, for I am married unto you: and I will take you, one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, who shall feed you with knowledge and understanding." Although these promises may have already received a partial accom-

plishment, yet that the full and complete accomplishment will take place at some future day is evident from the 17th verse: "At that time, they shall call Jerusalem, the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart."

Among the blessings which God promises to bestow on Judah and Israel, pastors according to his heart are particularly mentioned. From this text, then, we may with strict propriety deduce the following TRUTH: Pastors according to God's heart are among the greatest blessings which he bestows on his people. In discussing this subject, it is proposed

I. To describe the character of a pastor according to God's heart.

II. To show that such pastors are the gift of God.

III. To exhibit evidence that this gift is one of the greatest which God bestows on his people.

I. "I will give you pastors according to mine heart." This may mean

1. Such pastors as I shall approve; such as my heart shall be pleased with. The Arabic version is, "pastors conformable to my mind," or

2. Such pastors as possess much of my Spirit, much conformity to me.

Between these two ideas there is an inseparable connexion. For those pastors, and those only who possess the Spirit of God, the mind of Christ, doth he in heart approve. The pastor according to God's heart is a man of genuine piety. By the word and Spirit of God he has been taught, and therefore he can shew unto others, the way of salvation. He can describe from heart-felt experience, the sinfulness of man, his need of a Saviour, and the ability of Jesus Christ to save all that come to him. That repentance for sin, and that faith in the

Redeemer which he enforces upon others, he himself has felt.

He is a man of *decided* and *eminent* piety. Of him it cannot be truly said, "He preaches what he does not believe; he inculcates what he does not practise; he *appears* a man of God in the pulpit; he *is* a man of the world out of it."

There is a consistency, an uniformity in his deportment which compels even the ungodly to acknowledge that he is a sincere and good man. He is a *living epistle* known and read of all men.

He is, not in name only but in truth, a pastor. He views the church as the flock of God, bought with the Redeemer's blood. He loves the flock; being affectionately desirous of them, he is willing to impart unto them not the gospel of God only, but his own soul. He watches over them with godly jealousy, with a holy solicitude for their welfare and prosperity. He is tender in his deportment, and gentle among them, even as a mother cherisheth her own children. But this gentleness must not be confounded with unmanly softness and effeminacy; for when occasion requireth, he will exhibit Christian boldness. When the wolf approacheth he fleeth not as the hireling, but resolutely maintaineth his post and defendeth the flock, being strong in the Lord and in the power of his might. And there will be a patient, persevering constancy in the discharge of duty, of which love to Christ and to his church will be the living, active spring. How admirable is the description of the good shepherd given by our Lord! He himself is this good shepherd. And the under shepherd whom God approves, makes Christ the model of his imitation.

The good pastor is in heart devoted to his great work. For if a man makes the care of the flock a subordinate business, while something else is his main object, riches, applause, self gratification, or any

worldly good, he cannot in truth be called a pastor after God's own heart.

It is predicted in our text, that these pastors shall feed the people with knowledge and understanding. The good pastor possesses that spiritual knowledge and understanding which qualifies him, wisely and prudently to administer to the sheep of Christ the wholesome and nourishing truths of God's word. He is intimately and accurately acquainted with the sacred volume, and from those lively oracles he draws his instructions. He is a workman that needeth not to be ashamed, rightly dividing the word of truth.

He takes the oversight of the flock, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being a lord over God's heritage, but being an ensample to the flock. Such an one when the chief Shepherd shall appear, shall receive a crown of glory that fadeth not away.

II. Pastors of this description, are the gift of God to his people. "I will GIVE you pastors according to mine heart."

He creates them. He is the former of their bodies and the father of their spirits. He endows them with whatever natural qualifications they possess. Soundness of judgment, quickness of perception, a ready and retentive memory, aptness to teach, and readiness of utterance, all are his gifts. And whatever literary acquisitions they may have made, must be ascribed to his blessing. These are by no means to be despised, for the more knowledge a pastor possesses, the better is he qualified, other things being equal, for the office he has undertaken.

God imparts those graces of the Spirit, without which a man cannot be a pastor according to his heart. That love and faith and humility and zeal and long suffering and gentleness which are essential to a

right discharge of the ministerial office, are bestowed by the God of all grace.

And those who engage in the work of the ministry from proper motives, are called by him. He gives them a desire to enter into this sacred work, and powerfully allures and constrains them, willingly to give themselves to the service of the sanctuary.

He assigns to them respectively, the spheres of their labours. By the influences of his good Spirit, and by the indications of his providence, he shows them the several portions of the extensive field, which it is his will they shall cultivate.

He sustains them through the work. He gives them strength to perform its duties, and to bear up under its trials. He strengtheneth them with strength in their souls, and they labour striving according to his working, which worketh in them mightily.

He crowns their labours with success: in comforting and edifying the church, which is the body of Christ; in leading inquiring souls to the great sacrifice, the Lamb of God; in awakening the secure and insensible, though they are employed as instruments, yet the excellent power by which the effect is wrought is most certainly of God. Without his blessing, vain are all human exertions. Sinners will remain dead in trespasses and sins, and the church will not be built up or comforted, and no inquirer will be heard proposing the interesting question, "What shall I do to be saved?" Ezekiel must prophesy over the dry bones in the valley of vision, but not until the Spirit entered the breathless bodies, did they live. "I have planted," saith Paul, "and Apollos watered: but God gave the increase."

III. I proceed to exhibit evidence that pastors according to God's heart, are among the greatest blessings which he bestows on his people.

1. This is evident from the language of scripture. Eph. iv. 8, 11. "When he (Christ) ascended up on high, he led captivity captive, and gave gifts unto men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, *pastors* and *teachers*; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This passage is worthy of special attention. It relates to the ascension of Christ. As a mighty conqueror over Satan, Death and Hell, he ascended up on high, leading captivity captive, dragging these enemies at his chariot wheels. At his ascension he gave gifts to men, and among these gifts a conspicuous place is assigned to *pastors* and *teachers*.

Consider the names given to the ministers of Christ in the scripture. They are called *Watchmen*, *Stewards*, *Householders*, *Overseers*. All these terms are full of meaning, and teach us the great importance of the ministerial and pastoral office, and the value of this gift which God confers on his people.

2. A pastor is essential to the complete organization of a Christian church. Whatever worldly men may think, a church of Christ is a most important body. It is a constituent part of that community, for which Christ gave himself;—of that community, by which to principalities and powers in heavenly places, God makes known his manifold wisdom;—of that community, which shall forever shine gloriously as the purchased possession of the divine Redeemer. The church is the body of Christ, the fulness of him that filleth all in all. And for her edification, *pastors* are appointed. Now when we reflect on the importance of the church, on the dignity and honour which God has conferred on her, naming Zion as his rest forever, his dwelling place, and calling his people his portion, his jewels, his choice treas-

ure, we shall be prepared in some degree, to perceive the value of that gift which is requisite to the full organization of a Christian church, a constituent member of the church of the first-born.

3. The greatness of the blessing of a faithful pastor is evident from the happy influence of his labours. By his preaching he feeds them with knowledge and understanding. A scribe well instructed unto the kingdom of heaven, he bringeth forth out of his treasure things new and old. He will endeavour to declare all the counsel of God. He will illustrate and defend the great truths of the gospel; he will explain and enforce the commands of our God and Saviour; he will exhibit the nature and effects of experimental religion. It will be his solicitude to promote among the people an accurate and extensive knowledge of the Holy Scriptures.

Christ and his cross will be his great theme. The necessity that existed for his atonement and sacrifice; the nature and efficacy of that great propitiation which he made for sin; the blessings he has procured for believers; the nature, necessity, and effects of true faith;—on these topics, and on others connected with them, he will dwell with earnestness and delight, speaking what he knows and testifying what he has seen and felt.

The *example* of such a pastor, corresponding with the instructions he communicates, is salutary. He adorns the doctrine of God our Saviour, and thus gives evidence that it is a doctrine according to godliness. Those holy precepts which he inculcates on others, he strives to practise himself. His aim is to behave himself holily, justly, and unblameably among those who believe. That best eloquence he possesses, the "eloquence of a holy life." He is an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.

He exerts a happy influence in

presiding in the discipline of the church. He endeavours to acquaint himself familiarly with the laws of Christ's house, and to promote an acquaintance with them among the church members; and he is anxious to have these laws executed promptly, impartially, and harmoniously. His visits among the people are useful. Those truths which he preaches publicly, he inculcates from house to house. "Though it is not necessary nor expedient for him to be always conversing on the subject of religion, his conversation will invariably have a religious tendency, that whatever excursion he indulges, the return to serious topics may be easy and natural."

Nor will he confine his solicitude to the church. The congregation at large will share in his attention. Neither will the youth and children be overlooked. "Remember now thy Creator in the days of thy youth." "Know thou the God of thy fathers; if thou seek Him he will be found of thee, but if thou forsake Him he will cast thee off forever." "The Scriptures are able to make thee wise unto salvation, through faith that is in Christ Jesus;"—these and similar sentiments they will often both in public and in private, hear from his lips.

The sick and the afflicted he considers as having a peculiar claim upon him. He is prompt in visiting the house of mourning, that he may weep with them that weep; that he may with them call upon God; that he may suggest to them such truths as are specially adapted to their condition, and explain to them what department God requires of them under his chastisements, what is his design in afflicting the children of men, what are the benefits of sanctified affliction, and by what means they may secure these benefits.

And you may often find this man of God near the bed of death, to comfort and cheer the Christian

pilgrim whose race is almost run; to direct the awakened man to Him who saved the thief on the cross; to alarm the secure and self-confident, who are unprepared to meet that God in whose presence they must shortly stand.

When the Lord bestows such a pastor, he blesses his labours not only for the edification and comfort of the church, but for the conversion of sinners. The gospel preached by him becomes the power of God unto salvation to them that believe. The eyes of men are opened, they are turned from darkness to light; from the power of Satan unto God. They receive forgiveness of sins and inheritance among them who are sanctified by faith in Christ. He which converteth the sinner from the error of his way, shall save a *soul* from death.

4. The truth suggested in the text is further illustrated from the wretched state of some churches long destitute of pastors.

A church, year after year destitute of a pastor, and neither supplied with preaching often, nor at stated periods, cannot expect a numerous congregation. And as a church receives additions principally from the congregation who convene with them, it cannot expect enlargement. It will probably dwindle. In this way, churches have become extinct.

If a church make no effort to procure preaching, and none of the members possess sufficient gifts for public exhortation, or, it may be, sufficient *confidence* for the exercise of their gifts, public worship is laid aside. The individual members, having no pastor to stir up their minds by way of remembrance, to watch over, to reprove, rebuke and exhort them, become more and more insensible. They ought, it is true, to admonish one another, and so much the more on account of their destitute state: but the lamentable truth is, the greater the need of mutual exhortation, the higher is

the probability that it will be neglected.

And if the church forsake the assembling of themselves together, is it improbable that not a few will omit the devotions of the family and of the closet? that the Sabbath will be profaned by worldly conversation, and that the newspaper or some secular book, will usurp the place of the Bible?

Meanwhile the young are learning to neglect the place where God is worshipped, to profane the Sabbath, and to spend that holy day in indolence, in sauntering about, in amusement, or in labour. In a few years, how wretched the state of society and of individuals! And no marvel, if the ministers of Satan spread their pernicious errors in such a field, and lead many unlearned and unstable persons to wrest the Scriptures to their own destruction.

On this topic, suffer me to suggest one further remark in reference to the church. A flock without a pastor is liable to neglect discipline, or to attend to it irregularly, erring sometimes through excess of lenity, and sometimes through excess of rigor; and thus heart-burnings, jealousies, suspicions arise, and parties are formed, the baleful effects of which are felt not unfrequently during a whole generation.

But this is a painful and difficult topic to discuss. What has been said on it, and the remarks preceding, are sufficient, I trust, to establish the truth—that pastors according to God's heart, are among the greatest blessings which he bestows on his people.

(To be continued.)

For the Am. Baptist Magazine.

MESSRS. EDITORS,

ALTHOUGH utterly averse to news-paper controversy, yet I am unwilling that the reasoning by

which your correspondent in the 99th No. supports his exegesis of Rom. ix. 3, should remain unnoticed.

I shall first remark upon his exegesis, and then consider his objections to the commonly received interpretation of the passage in question. The quotations from the Old Testament, by which he affixes the meaning of the word *anathema*, are in point, though unnecessarily prolix. The definitions given from Latin and Greek authors are also correct, but his own interpretation of "*seorsum ponere*, to place upward," is certainly erroneous. He probably mistook *seorsum* for *sursum*. He will find by examination of the subject, that *seorsum* and *sursum* are two different words; that the one means *apart* and the other *upward*. So that if he had translated the words *seorsum ponere* correctly, they would have accorded in signification with "*sepositus*, separated from or set apart."

These words would not be worthy of notice, had not your correspondent grounded upon them his interpretation of the passage in question. He says, "If we consider that *anathema* may here be very properly translated by *seorsum ponere* to place upward, and that the apostle alludes to crucifixion, in which mode of torture the sufferer is placed upward upon the cross, on which he expires; also if we translate *apo* "after the manner of," instead of "from," as it now stands, the passage will read thus, 'I could wish that myself were crucified after the manner of Christ, for my brethren, my kinsmen according to the flesh.'" We have already seen that this interpretation was founded upon an erroneous translation of *seorsum ponere*. But this is not all, *apo* must be forced from its usual signification, and be made to express an opinion, which it would not do without constraint. *Anathema* must also be used in a sense foreign from its

common signification. For these reasons alone, we might reject your correspondent's interpretation. But I will add one more. The expression is comparatively weak. It would not force conviction, and make every one exclaim, Surely he loves us. The sacrifice is not apportioned to the effect to be produced. The object to be accomplished was great; the spirit which gave nerve to resolution was noble. Every circumstance would warrant more than a patriot's love, or a martyr's zeal; yet the patriot would die for his country, and the martyr for the cause of truth. But upon this I will not insist. Your correspondent may regard it as a weapon without an edge, and if it is so, I certainly would not wield it. All for which I would contend is, that the Apostle be allowed to express the idea that lies upon the very face of the text; that he be permitted to say that he is willing to endure any suffering, no matter how great, if by so doing he might effect the salvation of the Jews.

But I will leave this for the present, as I shall have occasion to express my sentiments more fully after I have removed, or at least attempted to remove, some of the objections to the usual interpretation of the passage in question.

Your correspondent's first objection is in answer to an inquiry, "whether the apostle expressed a willingness to be *eternally* separated from Christ." I am not altogether certain that I understand the principle upon which the objection is founded. It is evident that God would not, under the present administration of his government, doom a saint to eternal death; and if this is the principle, we have something tangible; and supposing that it is, we will now see if it might not be brought with equal force against his own interpretation.

To suppose that God would doom a Christian to suffer eternal death, would involve a change in the divine administration. The fact is admitted, but the inference is doubted. The thing which the Apostle proposed, will be equally impossible upon either supposition. If he expressed a willingness to suffer eternal death, he must have known that the thing was impossible under the present administration of the divine government. If he proposed to be crucified as an expiatory sacrifice, he must have known that God would not accept such an offering as an atonement for sin. So that no other reply to this objection is necessary, only to press your correspondent with the consequences of his own argument.

But this is not the question with which we have to do. Our inquiry is more properly, Whether if God had required such a sacrifice, because it would have promoted his own glory and the happiness of being in general, it would have been the duty of the Apostle to have submitted? But this too may be regarded as a metaphysical question, with which we have no great concern. It would suppose a change in the character of God. We cannot settle the question, and it is not likely that the Apostle went into this nice philosophical refining. He contented himself with expressing the overflowing of his soul in language so forcible, that the Jews must feel that in what he said he was actuated by a benevolence pure like that fountain from which all virtuous affections flow; that towards them he had no malevolence in his heart, but rather that he longed for their salvation so much, that he would be willing to undergo the *severest* suffering, if by so doing he could purchase their redemption.

Your correspondent's next objection is in answer to a second inquiry, viz. "If the Apostle would

not wish to be eternally separated from Christ, could he wish to be separated from him for a season!" Here again the objection is grounded upon an erroneous supposition, viz. that the Apostle desired suffering as a good in itself considered. Evidently the Apostle did not design to be so understood. He clearly expressed his willingness to undergo some privation. But this, says your correspondent, he would not do, for "it is impossible to conceive how he could wish for a temporary suspension of his communion with God." Where, then, is the Apostle's benevolence? how did he express his anxious inquiry for the salvation of his kinsmen according to the flesh? Why simply by saying, that he would be willing to enjoy a certain thing, viz. suffering (for suffering is a desirable thing upon supposition) if by so doing he could redeem a nation. But here again your correspondent must be pressed with the consequences of his own argument. For certainly the Apostle could not wish to endure the pain of crucifixion because pain was desirable.

Once more, we are asked, "What advantage could the Jews, or the cause of God receive from his expulsion?" (i. e. from the church.) To this inquiry, I shall feel myself under obligation to furnish an answer, when your correspondent has shown how the "Jews or the cause of God" could be benefited by his crucifixion. So the one may solve his doubts respecting the other.

From the foregoing remarks it will be seen, that your correspondent has brought no objection against the usual interpretation of the passage in question, but what may be brought with equal force against his own. Now if any one should say that no apology could be received for such latitude of expression, I would ask him to apologize for the following, and a hundred other passages which might be adduced from

the Scriptures. "If any man come to me, and *hate* not father and mother, he cannot be my disciple." Luke xv. 26. Now if the thing signified by the passage in question be pushed to its utmost extent, it will involve us in the same sort of difficulty as an attempt to prove that it is the duty of every disciple of Christ to *hate* father and mother. But the Apostle evidently did not fix his mind upon the full extent of his expression when taken literally, and made to mean all that it could mean. Such a supposition would be unnecessary. It would be in direct opposition to the acknowledged rules of exegesis. It would savour much of the old Rabbinic maxim, that "on every point of scripture, hang suspended mountains of sense;" or perhaps it would be more like a later opinion, that "all the possible meanings of a word in the scripture are to be united."

Here, then, I would leave the question, believing that it is not a matter of much consequence for us to determine, whether the Apostle expressed a willingness to suffer temporal death, to be separated from Christ for a season, or to endure the pains of an eternal separation. The idea in either case would be essentially the same, and "the *meaning*, the *meaning* only is to be sought for, and not the mere literal signification of the words." If we adopt the last, it will be the most forcible, and it is supported by the philology of the text: though I am not prepared to say, that the others would be impossible renderings. For these reasons I should be inclined to adopt the usual interpretation of the text, especially as it involves no peculiar difficulties. For I think that it may be fairly shown, that all the difficulties which your correspondent has presented, may be brought with equal force against his own interpretation.

BETA.

For the Am. Baptist Magazine.

JOURNEY TO THE FALLS OF NIAGARA.

LETTER V.

Niagara Falls, August 2, 1824.

Dear Sister,

You are not unacquainted with the efforts which are now making in behalf of the untutored aborigines of our country. While Christians in their private capacity have endeavoured to impart to them a knowledge of salvation, it is much to the honour of our general government, that it has made liberal provision for their civilization. And surely when we remember, that they were once lords of the soil which we occupy, but have been compelled to retreat before the tide of a new and mighty population, it is certainly our duty to endeavour to raise them from their state of mental and moral degradation. Under the influence of these views, Missionaries, schoolmasters, and mechanics have been sent to different Indian tribes, and they have cheerfully taken up their abode in the wilderness, far away from the habitations of civilized man. By these humane and pious labours, much good has already been done; and I trust that the period is not far distant, when these children of the forest will shake off their former habits, and be distinguished not only for cleanness, industry, and a settled mode of life, but for a practical conformity to the precepts of Christ, and a humble reliance on him for the pardon of their sins.

It was my intention to have called at ONEIDA CASTLETON, one of these Missionary Stations on my way to this place. But although I was denied this gratification, perhaps a few statements concerning what has been done, and the means which are now employed for the benefit of the ONEIDA INDIANS will not be uninteresting.

These Indians inhabit a portion of country, south of Oneida Lake,

and amount in number to more than one thousand. Before the commencement of the American Revolution, attempts had been made to establish schools among them; and in 1776, the Rev. Samuel Kirkland accompanied by two or three other Missionaries and school-masters, visited their principal place of residence. When the chiefs entreated that he would continue among them, he answered, he would comply with their request on one condition, which was, that they would give up their habits of intemperance. It is said that this was followed with happy effects. The vice of drunkenness no longer disgraced them, and many were brought to an acknowledgment of the truth as it is in Jesus. This Missionary lived to a good old age, and for a number of years exerted a powerful and beneficial influence over these objects of his pious care.

Since the decease of Mr. Kirkland, attempts have been made by different bodies of men, to support the gospel among them. It is believed, however, that for the last few years but little success has attended the ministry of the word. To what causes this may be attributed, I am not able to say. For some time past, the Hamilton Baptist Missionary Society have manifested a deep interest in the moral and religious condition of the Oneidas. They have made repeated appeals to the public, and have received such liberal support, that they have felt themselves justified in locating a Missionary,* a carpenter and a blacksmith, at Oneida Castleton. The Missionary in addition to his other labours, has the special charge of a school, in which there are at least 30 pupils. These are fed, clothed and instructed at the public expense. And it is the design of the Society that they shall eventually become acquainted with

* Rev. E. Osgood, since deceased. See Memoir in the present No. ED.

some mechanical or agricultural pursuits. By these means it is hoped, that instead of adopting the savage and wandering life of their ancestors, they will become domestic in their habits, and not only feel the softening influences of an enlightened family intercourse, but the still more blessed effects of a constant attendance on the ordinances of the gospel. Then the bear* will become gentle and kind; the wolf will be converted to a lamb; and the turtle, possessing almost the lowest kind of animal life, shall awake to usefulness and activity in this world, and to a life of glory and immortality in the world to come.—As it is a special object with me in this journey to notice with particular attention such Institutions as are designed to promote the interests of the Redeemer's kingdom, I trust no apology will be necessary for the length to which I have extended my remarks on the Missionary establishment amongst the Oneida Indians.

My last letter brought us to the moment of separation from our respected friends at Hamilton, when the stage was waiting to convey us to Manlius. We arrived at Cazenovia about noon, and stayed there about half an hour. It is a pleasant and flourishing town, containing a population of nearly 4,000 inhabitants, most of whom are either from Connecticut and Massachusetts, or descendants of those who emigrated from these States. In fact, I was confident when I entered the village, that it was settled by people from New-England. The neatly painted Meeting-house with its spire; the general appearance of the stores; the countenances and dress of the inhabitants; all assured me that they came from "the land of steady habits." And although I consider myself a citizen of the world, yet you may be satis-

* The Oneida Indians are divided into three tribes, which are denominated the Bear, the Wolf, and the Turtle.

fied that it did not diminish my pleasure when I perceived that they gave us a more cordial welcome, as coming from old Massachusetts. It awakened recollections of home and friends, and past scenes, too tender not to produce emotions of pleasure. We had no sooner left Cazenovia behind us, than we passed a lake bearing that name. The surrounding landscape, presenting the yellow fruits of harvest, green fields, and handsome farm-houses and cottages, was a most delightful sight. In the afternoon, however, a fine blue sky was suddenly darkened with clouds, and we had a most tremendous storm of thunder, lightning, hail and rain. At night-fall we reached Manlius. Many of my remarks concerning the settlement of Cazenovia, and the character of its inhabitants, will apply to this town. It contains a cotton factory, a printing office from which a newspaper is published, and three handsome and spacious houses for public worship. There is at a short distance from this place, a Baptist church. Twice the citizens offered to assist them in building a Meeting-house in the town, and twice the offer was rejected on the ground, that to come into the village would have the appearance of seeking popularity. I hope for the sake of truth and religion, that there are few churches who are so humble in their views, or have such scrupulous consciences as the good brethren in this neighbourhood. We all met after supper, and having read a psalm, commended ourselves to Him who has hitherto graciously protected us from danger. In the morning we started for the Canal Boat at Manlius landing. After waiting some hours for its arrival, we went on board at 2 o'clock, P. M. and rather late in the evening we found ourselves in Rochester.

Perhaps there is not an inland town in the United States, that has experienced such a rapid growth as Rochester. In 1812, the first dwel-

ling house was erected. In 1822, the number of houses was 622, and according to a late census there are now over 4,000 inhabitants. And there is no doubt but in a few years it will equal some of our cities of the second class, both in population and wealth. Its local situation renders it morally certain, that as a place of trade and manufactures it must flourish. It not only has the advantage of the Erie Canal passing through it, but its situation on the Genesee river, and its proximity to Lake Ontario, and to numerous waterfalls, are so many causes which cannot fail to secure its prosperity. The Canal Aqueduct erected over the river at this place, cannot be viewed by a stranger without feelings of admiration and surprise. It consists of 9 arches of 50 feet cord, besides 40 feet arches on each side the river, to convey the canal over the mill canals. Its average height is about 20 feet. This stupendous work was finished at an expense of nearly \$100,000. The Genesee Falls are objects peculiarly interesting, and will amply gratify the curiosity of any person who visits them. The one at Rochester is a beautiful sheet of water descending 97½ feet. There is another about three miles below, which although only 75 feet has attracted the attention of travellers more, on account of the beauty of the surrounding scenery, and because a near approach to it is attended with less difficulty.

I would hope that there are many pious Christians in this place. Besides the two houses that are already set apart to the services of religion, the inhabitants are now building three large and elegant houses for public worship. On the morning after our arrival, I inquired whether there was a church of my own denomination; and by the politeness of the person I accosted on this subject, was soon introduced to Mr. S. a young minister from the Theological Institution at Ham-

ilton. From him I understood that the Baptist church in Rochester was organized about six years ago; that they now meet in the Court-house for worship; and that they have no immediate prospect of being able to erect a house for God. An interview of about two hours with Mr. S. afforded me peculiar pleasure. And I cannot but indulge a hope, that with the blessing of God on his labours, this feeble church will yet prosper.

Nothing occurred worthy of notice between Rochester and Oak Orchard, the place where we stopped for the night. The next day we pursued our journey, and having passed through the Tuscarora village, where there are about 300 Indians, we arrived at Lewiston in time for dinner. We all expressed regret that our arrangements would not permit us to visit this Missionary Station.

THE TUSCARORA INDIANS, like the Oneidas, are a remnant of one of the six nations. It was with a special view of benefiting this tribe, that in the year 1801, the "New-York Missionary Society," then consisting of Presbyterians and Baptists, appointed Mr. Elkanah Holmes to establish among them a permanent mission. The Baptist Missionary Society of Massachusetts also contributed to the support of Mr. H. when he occupied this Station. After the lapse of several years, he withdrew from this service, and since then other ministers have successively entered into his labours. At the present time they have no regular missionary. The Presbyterian minister at Lewiston preaches to them one sermon on each Sabbath, and occasionally performs other duties of his office. It is said that the Missionaries at this station have not laboured in vain, nor spent their strength for nought. Many of the Tuscaroras have become hopefully pious, and their temporal condition has unquestionably been much improved. There is a

large farm connected with the Mission establishment, which is in most excellent cultivation. The houses in which they dwell are comfortable, and they now devote but a very small portion of their time to the chase. We were informed by those who occasionally attend public worship with them, that their deportment is solemn, and that they manifest a suitable regard for the Christian Sabbath.

As we had a little leisure before dinner, a gentleman of the village was so kind as to point out to us the battle ground at Queenstown; he minutely described to us the position of the two armies at different periods of the conflict, and also the spot where General Brock fell. The British are erecting a monument to his memory, which will cost about 10,000 dollars.

In the afternoon we proceeded from Lewiston to the Falls of Niagara. From the heights of Queenstown we had a fine and extensive view of the Canada shore, embracing in the distance about 20 miles of Lake Ontario. We saw Newark and Fort George; and notwithstanding the sublime prospects before us, I need not say, that some of our company felt the most tender emotions, when they beheld at a distance of fourteen miles, the place which contained a brother once dear to them. We should have gone thither, but we knew that there was no stone to tell where he was laid; and it was not probable that any one could point us to the green turf which covered his remains. Having passed on a few miles farther, we left the stage for a short time to indulge ourselves in the shuddering sensations of looking down a frightful precipice called the Devil's Hole. We were informed by the person who conducted us to the place, that during the old French war, there was once a skirmishing party of fifty Americans passing the adjoining road in a dark night, but a number of Indians who had se-

creted themselves in the field just above it, set up a dreadful yell as the white men approached, and not knowing whither to go, 49 of them rushed over the precipice and were dashed to pieces. A lieutenant was the only one who escaped to carry home the sorrowful tale.

About half past 6 o'clock we arrived at the "Falls." Long before this, however, we heard the mighty roar of the waters as they were descending to the depths below; and being impatient to have a sight of them before we retired to rest, the moment we had disposed of our trunks and selected our rooms, we all passed over to Goat Island. But I can give you no adequate idea of the grandeur of the objects which we both saw and heard, and must at least postpone any thing like a description of them to a future letter.

I am yours, &c.

To the Editors of the Am. Bap. Mag.

IN reading BROWN'S *Life of HOWARD*, a work which I believe has not yet been reprinted in this country, I made some weeks since, the following extract. I think it illustrates in a very forcible manner, a mode of expression which frequently occurs in the New Testament, and therefore it is well worthy of a place in one of your pages. A. B.

"ABOUT a fortnight before Mr. Howard's arrival in Constantinople, the grand vizier sent for the grand chamberlain, who had the charge of supplying the city with bread. Yielding immediate obedience to the summons, this officer arrived in the palace of the minister in great state, and, being introduced into his presence, was asked why the bread was so bad? He answered that the last harvest had been but a very indifferent one. "Why," continued the vizier, apparently satisfied with this excuse, "is the weight so short?" "That,"

replied the chamberlain, "might have happened by accident to two or three amongst such an immense number of loaves, as are required for the supply of so large a city:" but he assured his highness that greater care should be taken for the future. Without further observation, the vizier ordered him to quit his presence; but no sooner had he left it, than he ordered an executioner to follow him, and to strike off his head in the street, where his body was publicly exposed for a day and a half, with three light loaves beside it to denote his crime. When Mr. Howard was told that

the body had lain there for three days, he expressed his surprise that it had not bred a contagion. He learnt, however, that in point of fact it had not been left so long, as they were not entire days; for it being evening when the head was struck off, this was counted one; it remained the whole of the second, and was removed early in the succeeding morning, which was accounted the third. Thus, the manner of computation in use at the time of our Saviour's crucifixion and burial, still subsists among the eastern nations.

REVIEW.

TRIUMPHS OF INTELLECT: a Lecture, delivered October, 1824, in the Chapel of Waterville College. By STEPHEN CHAPIN, D. D. Professor of Theology in said College. pp. 31.

A SERMON delivered in the Chapel of Waterville College, April 3, 1825, on account of the Death of Mr. Obed Wilson, son of Rev. Obed Wilson, of Bingham. By STEPHEN CHAPIN, D. D. Professor of Theology in said College. pp. 33.

WE owe our readers an apology for not introducing the first of these discourses to their notice, immediately after its publication. We had indeed read it, and partially prepared some remarks for this purpose; but several causes, and amongst them on one or two occasions, a pressure of interesting intelligence from India, obliged us to defer them until our present number. In the mean time, it has been quite extensively noticed, and warmly applauded by many of our most respectable religious and political journals. It has directed considerable attention to the rising institution, in which the author fills with much ability the chair of Theology, and has awakened the reflec-

tion that the college where the spirit inculcated in this lecture is cultivated, must ere long hold no secondary rank among our New-England institutions.

The subject of this discourse is peculiarly adapted to the occasion on which it was delivered,—the opening of the collegiate year, and the commencement of a Theological course. The author's object is twofold: 1st, To illustrate the improvement of which mind is susceptible; and 2d, To give some advice to those who are devoting themselves to intellectual pursuits. To illustrate the first position, he uses the argument from analogy, and exhibits the great perfection to which our physical powers may be brought, and then turns to the argument from fact, and briefly sketches the intellectual character and scientific achievements of Solomon, Moses, Demosthenes, Cicero, Sir Isaac Newton and Sir William Jones.

Having thus set before his pupils the success with which other men have laboured to enlarge the boundaries of knowledge, and by such noble examples incited them to em-

ulation, Professor C. proceeds to give some directions which should be observed, if ever they would arrive at eminence. The 1st, is to aim at singleness of object: by this it is not intended that they should exclusively devote themselves to one branch of science, but that they should have one object of pursuit fully before them, and towards this make all the rays of their knowledge as much as possible to converge. The 2d, is to set the mark of their attainment high. The 3d, to pursue it with perseverance. The 4th, to give proper attention to health; and 5th, and above all, to cultivate moral excellency.

Such is the brief outline of this discourse; and our readers will see that it affords a fine field for interesting and very profitable remark. We are happy to say, that the author has occupied this field in a very able manner. Every page exhibits evidence that it is the production of a mind long disciplined to faithful and diversified reflection; and of course, rich in intellectual resources; and also one, familiarly conversant with those works which illustrate the subject on which he writes. We feel at once, that in the hands of such a man, the youth, the dearest hope of our country, may be safely confided; and more than this, that he is peculiarly qualified to preside over the studies of those, who are preparing at that school of the prophets, to enter upon the duties of the sacred ministry. As a specimen of the whole discourse, we give the following paragraph, taken almost at random, and only regret that our limits will not allow of more copious extracts.

"Would you then enjoy the treasures of science, you must early resolve to put forth all your intellectual strength. Having but just commenced your literary course, you must be, in some measure, ignorant of your intellectual powers; and you may never know the extent of them, unless you are determined to try them by repeated efforts. Students often ascribe the mediocrity of their attainments to

their limited talents and advantages. But do they not, sometimes, mistake in selecting the spot, where to lay the burden of their complaint? Instead of impeaching the liberality of their Maker in the bestowment of his gifts, let them leave the blame where it ought to be left, at the door of indolence. Your period for improvement is short; and if you waver through the morning of your life in resolving what you will do, you may sink into the imbecility of old age, and leave all your late designs unaccomplished. Most men of distinction early settled upon some one grand object of pursuit. And this object did not glimmer in their sight, as if half merged at the distant horizon; but it rose up before them in a commanding attitude, as the lofty pyramids of Egypt loom to the view of the curious traveller, to guide him over its extended plains. Demosthenes and Cicero, when they were mere boys at school, were fired with the spirit of ambition, and fixed upon the prize which they actually won. Alexander, in his childhood, grieved at every conquest of his father, because he thought that every such victory would detract from his own glory in conquering the world. So early had he settled his plan of future operation! Cæsar, before he was seventeen, was consecrated priest to Jupiter, and even then resolved to reap the brightest laurels on the field of Mars. Pope, at the age of twelve, fixed upon his course of study, and determined that poetical merit should be the summit of his wishes. At the early period of sixteen, he began his career for the highest meed in the hand of the Muses. Would you, then, be eminent, you must not only resolve to task your minds, but you must select the sphere in which you intend to move. I would not, however, wish you to narrow the basis of a liberal education, to favour any particular pursuit; because this foundation is none too broad to support professional fame. But still, as you do not possess that compass of mind, and that versatility of genius, which will enable you to excel in every branch of science, you must, if you would make the most of your talents, direct them to some one specific field of action. Have you gigantic strength of body, you will not therefore fancy, that there are no limits to your power, and that you can overthrow the Andes, or carry off the Alps. Have you made great advances in the study of nature, you must remember, that your capacities are finite, and never presume, that you can open the whole arcana of heaven. Some, to gratify their vanity in acquiring the fame of universal scholarship, have wasted their powers upon vast and diversified regions of science, "just as some ambitious heroes have lost their empire by aiming at universal conquest." Concentrate then your powers.

And be content to cultivate a limited portion, and your literary harvest will be much more abundant, than if you should scatter your strength over a wider territory, than you can well improve. While Pope confined his attention to his original object, he was successful; but when he divided his powers, and attempted to vie with painters, he failed, and, at once, betrayed mistaken pride and ungratified vanity."

Having thus fully given our opinion on the excellencies of this lecture, it will of course be expected, that as critics we point out its defects. These are not in any case material. They affect the style, and not the thought. We will notice a few, which are all that have occurred to us. The style when it is faulty, errs from redundancy. In too many of the sentences, considerable clauses may be pointed out which prolong the thought without adding to it, or which are only the repetition of a preceding clause. Thus in the introduction, "Before you can be enriched and adorned with this invaluable jewel, you must search, you must dig for it with a desire, which nothing can gratify, but the actual possession of the coveted good;" instead of, "which nothing but actual possession can gratify." There is also a redundancy of words, specially of adjectives. The effect of an emphatic noun is frequently weakened by one, two, or three epithets, which overshadow

and becloud it, and distract the attention of the reader from its prominent signification. We might also remark, that the epithets are not always selected with the most accurate discrimination. And lastly, and we are glad that we have no other fault to find, allusion is rather too frequently had to classical names and heathen mythology. One case which we noticed, seems to us rather unhappy. It occurs on pages 21 and 22. Minerva is first a goddess surrounded by a court; then she is a school-mistress watching over her pupils; and then on the heights of Parnassus, an awarder of laurels.—But these are slight defects, which we know the author will thank us for remarking. They detract in a very small degree from the real merit of the discourse.

Since writing the above, we have perused with great pleasure the second discourse, whose title is at the head of this article. We are gratified to state that it is distinguished for all the excellencies, and is free from most of the errors which we have noticed in its predecessor. The style is more pure, the thought more exact, and it equally abounds in a rich, pious, and manly flow of thought. Want of room only, prevents us from selecting from it, many passages of unusual merit.

MISSIONARY INTELLIGENCE.

BURMAH.

EXTRACT OF A LETTER FROM REV. MR. WADE, TO ONE OF THE EDITORS, DATED
Calcutta, Nov. 19, 1824.

Rev. and very dear Sir,

SINCE leaving America, we have passed through great trials, and experienced great mercies; but having obtained help of God we continue unto this day. What an interesting change has taken place in the whole aspect of the Burman Mission! Hereafter, (if Rangoon is retained by the

English) we shall not be obliged to court the favour of the haughty king of Burmah; nor will those who would listen to our instructions be deterred by fear of persecution and government difficulties; but I trust that the word of God will have free course, run, and be glorified.

I should much regret that we have been forced to leave Rangoon, were it not that we shall be able to make our labours in behalf of the Mission, more profitable than we could have done by remaining there. I am printing a Burman dictionary; and

the importance of this work must be very obvious. It will save the immense labour of copying, and near three months time to each future Missionary.

The supreme government of Bengal has offered the work so liberal a patronage, that the printing of it will occasion no expense to the Mission. The edition will consist of 300 copies, and government will take 100 at ten dollars each. Unless the volume should be considerably larger than we expect, the 100 copies will completely cover the expense of printing. Two hundred will therefore remain for the exclusive benefit of the Mission. This offer from government is, I think, too liberal to be rejected. The work will contain about one third more words than Mr. Judson's collection at present embraces. This addition has been made from the works of Messrs. Carey and Coleman, and also from some Burman books. These, with Dr. Judson's compilation of words, forms a tolerably complete dictionary of the Burman language. I am indebted to Mrs. Coleman, not only for this addition to the dictionary, but for a Sungskrit and Burman dictionary, which is also the labour of Mr. Coleman, and which is invaluable to a person studying the Burman language. Besides superintending the printing of this work, I devote myself closely to the study of the language.

I am sorry to say that we have no intelligence from the dear Missionaries at Ava. We think of them with great trembling. Our only hope is, "the Lord God Omnipotent reigneth." He is a strong refuge, into which his children flee, and are safe. All we can do, is to pray for their preservation.

Report says that the king and queen of Burmah have been beheaded by their own people, and that Moungh-shwathali* is Regent for a time; the king's son being too young to assume the reins of government. This report, we think, may be true. The seeds of insurrection had been sown and growing for many years. The king had married a person of no rank, and made her his principal wife; he also married a female of royal blood, but did not allow her royal honours. This created a com-

petition between the two wives and their respective friends. Some of the prime officers of the king refused to reverence the queen, because she was of low extraction. When the king was about to enter his new palace, he seemed inclined to put his wife of royal blood upon the throne, and take this honour from the present queen. This was quite sufficient to excite an insurrection. It is said that the friends of the reigning queen murdered the king, and afterwards the friends of the king murdered her. Moungh-shwathah while governor of Rangoon, was very kind to Mr. and Mrs. Judson; and when Mr. Judson left us, he seemed to place much dependence upon his influence at court in case of war.

I remain most sincerely yours,

J. WADE.

BAPTIST MISSIONARY SOCIETY
OF MASSACHUSETTS.

EXTRACT OF A LETTER FROM REV. J. M. PECK, TO THE SECRETARY OF THE BAPTIST MISS. SOC. OF MASS.

St. Louis, March 7, 1825.

Rev. and dear Brother,

I HAVE the happiness to announce to you, that yesterday we formed the "General Sunday School Union for Missouri and Illinois," under circumstances peculiarly auspicious. No distinction of denomination is known in the General Union, but each school is left to regulate its own internal concerns. From the patronage extended, and the impression produced on the public mind, I believe this will be the most popular and respectable institution in the country. Our object will now be, to open a large depository for books, tickets, &c. in St. Louis, from which the two States may be supplied; and also to adopt measures to bring into existence and keep in operation branch societies and schools. I shall employ this month in an excursion through the interior of Illinois, to revive the Societies and schools of last season, and organize new ones. I am still sanguine that these institutions, if properly conducted, will produce extensive good in forming the

* A former Governor of Rangoon.

manners and character of society here, and in preparing the way for the future triumphs of the gospel. Indeed, some of the first fruits are already gathered in. Two children who attended a Sunday school last season in St. Clair county, have become the subjects of a hopeful conversion, and have put on the Lord Jesus by baptism. Others are known to be under impressions of a serious nature.

Belleville, St. Clair County, March 9.—There are two revivals of religion in this county, though neither are extensive. One is in a Baptist Congregation, "Friends to Humanity," on the northern borders of the county, where about 15 have been added to the church, and a number more inquir-

ing the way. The other is in the vicinity of this place, the centre of the county, and prevails equally amongst the Methodists and "Friends of Humanity," or as others call them, "Emancipators." It is a subject deserving of mention, that the Baptist churches in this part of the State, where the members oppose Missions, are left in a state of uncommon apathy and coldness, while amongst those who contemplate with interest the triumphs of the Redeemer's grace in the benevolent exertions of the present day, the candle of the Lord continues to shine, and the influences of the Spirit are seen in the conversion of sinners to God.

J. M. PECK.

RELIGIOUS INTELLIGENCE.

RELIGIOUS ANNIVERSARIES IN NEW-YORK.

From the New-York Spectator.

UNION SUNDAY SCHOOL SOCIETY.

ONE of the most interesting sights with which we were ever favoured, was this afternoon (May 10) presented to our view on entering Castle Garden, the place appointed for the celebration of the Ninth Anniversary of the Sunday School Union. It was about half past three o'clock when we went in, and at that period many thousand ladies and gentlemen were seated on the upper seats, the lower part being reserved for the scholars. At 4 o'clock, it was announced that the children had arrived at the bridge, and in a few moments, the Rev. Dr. Milnor, President of the Society, entered, accompanied by the venerable ex-president, Richard Varick, Esq. followed by the clergy, the general committee, and the scholars. The officers of the Society, and the clergy, occupied seats on the Portico, in front of the Saloon. The female scholars were seated on the lower seats of the gallery, and the males were arranged in order in the large circle below. Each school was preceded by a banner with the number from 1 to 55, and on most were appropriate mottos, such for example, as the following:

- "Thou art the Guide of my youth."
- "Lovest thou me? Feed my sheep."
- "Thou from a child hast known the Holy Scriptures."
- "Train up a child in the way he should go."
- "Union is strength."

- "Take heed that ye despise not one of these little ones."
- "The truth shall make you free."
- "St. George's Church—Let there be light."
- "One thing is needful."
- "Ethiopia shall stretch forth her hands to God."
- "God hath made of one blood all the nations of the earth."

After the scholars had all entered and were arranged, the Rev. Dr. Milnor called the assembly to order, and the Rev. Mr. Cox, of this city, addressed the throne of grace. The scholars then sung a hymn, in which they were assisted by Messrs. Sage, Earl, Allen, Alden, Chester, Sandford and others; after which, the Rev. Mr. Conc, of the Baptist Church, delivered a short address.

It was generally believed, that not less than fifteen thousand persons were present, including between four and five thousand children. A gentleman counted one hundred and fifty-nine clergymen, many of whom were from different parts of the United States.

In the evening, the Annual Meeting was held in St. George's Church. Before the appointed hour, the church was crowded. After an introductory prayer by the Rev. Mr. Carey, from the East Indies, the Annual Report was read by Horace Holden, Esq. From this document we learnt, that the present number of scholars attached to the Union is 4439, under the

care of 616 superintendents and teachers; that 2160 scholars are able to read the scriptures; and that during the past year, 165 Bibles and 211 Testaments have been given as rewards for good behaviour, punctual attendance, and for committing portions of the scriptures to memory.

After the report was read, addresses were delivered by the Rev. Mr. Arbuckle, of Bloominggrove, Doctor Stearns and the Rev. Mr. Cox of this city, and the Rev. Mr. Colton of Batavia.

Peter Hawes, Esq. then read a letter from the American Sunday School Union, from which it appeared that the number of Sunday school scholars in Philadelphia and its vicinity, was upwards of 8,000.

A collection was taken up to aid the funds of the institution, and a closing prayer offered by the Rev. Mr. Colton.

The Society elected the officers for the ensuing year, and passed a vote of thanks to the proprietors of Castle Garden for the use of the Garden for the Anniversary, and to the officers of St. George's Church for the use of the Church in the evening.

From the New-York Observer.

AMERICAN TRACT SOCIETY.

THIS Society was organized on Wednesday, May 11, by delegates from various Tract Societies in the United States. The following Constitution was unanimously adopted:

Article 1.—This Society shall be denominated, The American Tract Society; the object of which shall be, to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts calculated to receive the approbation of all evangelical Christians.

Art. 2.—Each subscriber of two dollars annually, shall be a member; and each subscriber of twenty dollars at one time, shall be a member for life. Each subscriber of five dollars annually shall be a Director; and each subscriber of fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to fifty dollars, shall be a Director for life.

Art. 3.—Members of the Society shall be entitled to Tracts annually, to the value of one dollar, and Directors, to the value of two dollars; or, if preferred, they may receive Tracts at any one time, to the value of half the sum given.

Art. 4.—The Society shall meet annually on Wednesday immediately preceding the second Thursday in May, when the proceedings of the foregoing year shall be reported, and a Board, consisting of a President, Vice Presidents, a Corresponding Secretary, a Recording Secretary, a

Treasurer, and thirty-six Directors, shall be chosen.

Art. 5.—The Board of Directors shall annually elect, by ballot, a Publishing, a Distributing, and a Finance Committee, each consisting of not less than three nor more than six members; the members of which three Committees shall constitute an Executive Committee to conduct the business of the Society, and shall be, ex-officio, members of the Board. The Board shall have power to enact the Society's By-Laws, and to appoint Honorary Vice-Presidents, Directors, or Members. Twelve shall constitute a quorum.

Art. 6.—To promote in the highest degree the objects of this Society, its Officers and Directors shall be elected from different denominations of Christians; the Publishing Committee shall contain no two members from the same denomination; and no Tract shall be published, to which any member of that Committee shall object.

Art. 7.—Any Tract Society contributing one fourth part or more of its annual receipts to the Treasury of this Society, shall be considered an Auxiliary, and be entitled to purchase Tracts at the most reduced prices. And any Agent or Treasurer of such Auxiliary, annually transmitting five dollars to the Treasury of this Society, shall be entitled to vote at all meetings of the Board of Directors; and the officers of any Auxiliary annually contributing ten dollars, shall be entitled to the same privilege.

Art. 8.—The Executive Committee, subject to instructions from the Board of Directors, may admit any Tract Society to the privileges of an Auxiliary, with such relaxation of the terms above prescribed as they shall approve; and may confer such privileges as they think proper on any important kindred Institution circulating the Society's Tracts.

Art. 9.—All Benevolent Societies and Institutions, and individuals purchasing for gratuitous distribution, or to sell again, shall receive Tracts at reduced prices.

Art. 10.—That the benefits of the Society may be enjoyed no less in distant places, than near the seat of its operations, the prices of its Tracts shall be, as far as practicable, the same in all parts of the United States.

Art. 11.—All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.

Art. 12.—The President, or in his absence, the Vice-President or other officer first on the list in the city of New-York, at the request of five Directors, may call special meetings of the Board of Directors, causing three day's notice of such meetings to be given; and any two members of the Executive Committee may call special meetings of that body.

Art. 13.—This Constitution shall not be

altered, except at an annual meeting, and by a vote of two-thirds of the members present.

The following gentlemen were then unanimously elected Officers for the ensuing year :

PRESIDENT.

S. V. S. Wilder, Esq. of Bolton, Mass.

VICE-PRESIDENTS.

Rev. William Staughton, D. D. President of Columbian College, D. C.

Rev. Alex. Proudfit, D. D. Salem, N. Y.

Rev. Samuel Miller, D. D. Theological Seminary, Princeton, N. J.

Rev. Leonard Woods, D. D. Theological Seminary, Andover, Mass.

Rev. Philip Milledoler, D. D. Theological Seminary, New-Brunswick, N. J.

Rev. Wm. McKenley, Bishop of Methodist Episcopal Church.

Rev. Rich. Furman, D. D. Charleston, S. C.

Col. Richard Varick, New-York.

Hon. William Phillips, Boston.

Gen. Stephen Van Rensselaer, Albany.

Rev. Thomas Baldwin, D. D. Boston.

Rev. Benjamin Mortimer, New-York.

Right Rev. Alexander V. Griswold, D. D. Bishop of the Eastern Diocess.

Rev. Joshua Soule, Bishop of the Methodist Episcopal Church.

Hon. Dunean Cameron, Stagtown, N. C.

Hon. Jonas Platt, Utica, N. Y.

Peter A. Jay, Esq. New-York.

SECRETARIES AND TREASURER.

Mr. Wm. A. Hallock, *Corresp. Sec'y.*

Rev. Archibald Maclay, *Record'g Sec'y.*

Mr. Moses Allen, *Treas.*

DIRECTORS.

Zechariah Lewis, Esq. New-York.

Rev. John H. Church, D. D. Pelham, N. H.

Rev. J. P. K. Henshaw, Baltimore.

Rev. Henry R. Weed, Albany, N. Y.

Rev. Samuel Luckey, New-Haven.

Rev. James M. Mathews, D. D. New-York.

Rev. Warren Fay, Charlestown, Mass.

Rev. Nathan B. Crocker, Providence, R. I.

Rev. John Williams, New-York.

Rev. William Nevins, Baltimore.

Rev. William Hawley, Washington, D. C.

Rev. Lucius Bolles, D. D. Salem, Mass.

Rev. Benj. Palmer, D. D. Charleston, S. C.

Rev. Edward Payson, D. D. Portland, Me.

Rev. Daniel H. Barnes, New-York.

Rev. William Ryland, Alexandria, D. C.

Rev. William A. Capers, Charleston, S. C.

Rev. Jacob Broadhead, D. D. Philadelphia.

Rev. T. Charlton Henry, D. D. Charleston.

Rev. Cornelius C. Cuyler, Poughkeepsie.

Rev. Joel Hawes, Hartford, Con.

Rev. Spencer H. Cone, New-York.

Rev. John Ludlow, Albany, N. Y.

Rev. Howard Malcom, Hudson, N. Y.

Hon. Samuel Hubbard, Boston, Mass.

John Pintard, L. L. D. New-York.

Robert Ralston, Esq. Philadelphia.

Joseph Cumming, Esq. Savannah, Geo.

Samuel Hazard, Esq. Huntsville, Alab.

Mr. Solomon Allen, Philadelphia.

Mr. Hubert Van Wageningen, New-York.

Mr. John Tappan, Boston.

Mr. James W. Dominick, New-York

Mr. Thomas Skelding, New-York.

Mr. Francis Hall, New-York.

Timothy Edwards, Esq. Augusta, Geo.

EXECUTIVE COMMITTEE.

Publishing Committee.

Rev. James Milnor, D. D. of the Episcopal Church.

Rev. Gardiner Spring, D. D. of the Presbyterian Church.

Rev. John Knox, D. D. of the Reformed Dutch Church.

Rev. Justin Edwards, Andover, Mass. of the Congregational Church.

Rev. Charles G. Sommers of the Baptist Church.

Rev. John Summerfield, of the Methodist Episcopal Church.

After the choice of officers, the Society proceeded to the site chosen for the new building to be erected for its accommodation. The corner-stone was then laid by the President, who delivered an appropriate Address; after which, the exercises were closed with prayer, by Rev. Mr. Fay, of Charlestown.

From the New-York Spectator.

AMERICAN BIBLE SOCIETY.

THE Ninth Anniversary of this important Institution, was celebrated this day, (May 12) by the members and officers of the Society, and a large assembly of people, embracing ladies and gentlemen of our city, the clergy from different sections of the country, and other strangers of distinction. The Society organized as usual at its rooms in Nassau street, and proceeded thence in procession to the City Hotel, where the exercises of the day were attended.

The large assembly room of the Hotel was crowded at a very early hour, and thousands were compelled to return without gaining an entrance. His excellency Gov. Clinton presided, supported by Mr. Justice Thompson, and Col. Varick. We have never witnessed so full a meeting of the Society, nor so great an assemblage of the clergy. And in addition to other distinguished gentlemen mentioned, we observed, Chief Justice Savage, and Judges Sutherland and Woodworth, of the Supreme Court now sitting in this city.

Immediately after the meeting was organized, Gov. Clinton rose and pronounced a very able Address, in the course of which he introduced a highly finished and beautiful eulogium upon the life and character of the late first Vice-President, Gen. CLARKSON. This address was delivered with great feeling and effect.

The Rev. Dr. Woodhull, the senior secretary, then rose and announced a letter from the honorable and venerable JOHN JAY, President of the Society, apologising for his unavoidable absence in consequence of age and infirmity. Letters were also read from JOHN QUINCY ADAMS, President of the United States, and one of the Society's Vice-Presidents, and from several other distinguished gentlemen, in various other sections of the country, apologising for an absence rendered necessary by their respective public and private duties.

The Rev. Dr. Milnor thereupon rose and read an address from the President, which, notwithstanding the very advanced age of that excellent patriot, was characterized by all the vigor, purity and elegance of style, for which the writer was distinguished during the meridian of his useful life. The general scope of this address was a dissertation upon the advantages of a universal distribution of the scriptures without note or comment.

William W. Woolsey, from the committee appointed to audit the accounts of the Treasurer, next presented his Report, giving an exhibit of all the monied transactions of the Society, during the ninth year of its operations. But as all the statements necessary for a full history of the Society's operations, during that period, are contained in the abstract which we give below, from the Annual Report of the Managers, it would be useless to give the substance of this report here.

The Annual Report was read by the Rev. Dr. M'Auley, of this city, and the successor of the Rev. Dr. Woodhull as Recording Secretary. This ninth report, it was said, was presented with mingled emotions of sorrow and joy—sorrow at the death of associates dearly and deservedly beloved, and joy that other associates, whose lives and labours seem essential to the extension and success of the Society, have been spared, and brought again from the borders of the grave.

The report states that the continual advancement of the Bible cause—the increasing disposition to aid its operations—the practical influence of the Bible on the hearts of thousands, delivering them from the dominion of ignorance—the almost total extinction of systematic opposition—the uninterrupted love and harmony—the zeal and diligence of the officers, managers, directors and members of the Society, fill the hearts of the Board with sentiments of admiration and gratitude to God for the past, and of hope and confidence for the future. The Treasury for the last year has been supplied in a very encouraging degree, although from the peculiar circumstances of our immense western territory, throughout which auxiliaries are scattered, the increase of income does not bear a full proportion to the increase of auxiliaries. But from the increasing pop-

ulation and prosperity of that expanse of country, the prospect of efficient aid in future is very cheering. Both the sales of Bibles and the receipts of the treasury exceed those of last year, and the balance remaining is encouraging.

On the subject of the receipts of the Society, the report notices, for the purpose of correcting the unfounded and injurious opinions currently circulated, and by many received, the receipts from contributions and donations, independently of the returns from sales. It is a fact that the Society returns in value, almost all that it receives in money. It is important that this erroneous impression should be corrected, both in the minds of the friends and enemies of the Bible cause. A belief that the Society has no necessity for increased resources, relaxes the efforts of the benevolent; turns the benefactions of many into other channels; misleads some auxiliaries so far, that they invest their surplus funds, rather than transmit them to a treasury, supposed to be already overflowing; others, to neglect the collection of their annual dues; and some, to cease from all operations. The whole amount of receipts during the last year, (exclusive of voluntary contributions for the building of the Society's house is summed up at - - - - - \$46,501 81

Payments from the treasury during the same period, - \$47,599 13

It is here proper to state that the greater part of the revenue was received during the two last months. Previously to that period, the remittances were so limited and irregular, that the printing and binding of the Society was necessarily and inconveniently curtailed. Had such not been the fact, the whole amount would have been expended in advancing the objects of the Society. The receipts, however, ultimately, were \$4,589 37 more than during the preceding year.

A legacy of \$2000 was received from the late Matthew Van Benschoten, Esq. of Fishkill, and the library has been increased by a donation of Dr. Marshman's translation of a Bible into Chinese, and 27 volumes from a distinguished Roman Catholic Ecclesiastic in the island of Cuba.

In regard to the Society's Building, which is finished throughout, and affords ample accommodations for all the various and extensive operations of the Institution, a renewed expression of thanks to the benefactors who enabled the Society to erect it, without infringing one dollar upon the ordinary funds, is tendered. A balance is still due upon this edifice, the possession of which in fee secures the Society at least \$1500 per annum; but it is expected that individual liberality will soon enable the managers to cancel it.

During the last year, there have been printed by the Society 22,750 English Bibles; 23,000 Testaments; 2000 Spanish

Testaments; and 800 German Testaments have been purchased. Total, 48,550. Making in all, since the establishment of the Society, a grand total of 451,902 Bibles and Testaments, and parts of the latter printed in New-York, and at the Society's branch in Kentucky, or otherwise obtained for distribution. Considerable progress has moreover been made in the completion of the stereotype plates for the pocket Bible mentioned in the eighth Annual Report. It will probably be completed and the first edition printed in the course of the current year. The stereotype edition of the Testament, in large letter for aged people, has been completed since the last report, and four editions of 2000 copies each, printed and put in a course of useful circulation.

There have been issued from the Depository, since the last Annual Report, 30,094 Bibles; 33,106 Testaments; and 651 copies of the Epistle of John in the Mohawk and in the Delaware language—making a total since the institution of the Society, of 372,913. This estimate does not include the issues from the Kentucky Depository, nor those purchased or received gratuitously, from other sources by auxiliary Societies.

Of those issued from the Depository during the nine years of its existence, these were: Of German Bibles, 307; ditto Testaments, 397; Spanish Bibles, 421; ditto Testaments, 1465; Portuguese Bibles, 2; ditto Testaments, 2; Gaelic Bibles, 8; Welch ditto, 4; French ditto, 176.

The number of Bibles and Testaments issued gratuitously during 9th year, is stated as follows:

English Bibles, - - - - -	7,776
English Testaments, - - - - -	9,197
Bibles in foreign languages, -	483
Testaments and Gospels, do.	2,165
<hr/>	
Total, - - - - -	19,623
Value, - - - - -	\$10,447 44

The stereotypo plates of the Spanish Bible, in the version of Padre Seo, reported last year as being in an "unfinished state," have been completed, entirely to the satisfaction of the Board, and an edition of 2000 copies printed off, and put in a course of circulation. As this version has long been received by the Spanish nation as an approved translation of the Bible, the Managers believe it will have an uninterrupted, speedy, and extensive circulation.

The next division of the Report relates to the operations of the Society; and, from the documents submitted, it satisfactorily appears that every possible exertion has been made to supply the wants of the destitute in every section of the United States and their territories. But had the funds of the Society been tenfold, they would not have been able to supply the

ascertained necessities of the poor. Supplies have been granted to the Army of the United States, at distant stations, and these supplies have been gratefully acknowledged by the officers; their thanks having been transmitted through the Adjutant General. The Secretary of War also, and Major General Gaines, highly approved of the liberality of the Board, and gave every facility necessary to the distribution, and every security which their authority and influence could give, for the safe-keeping, at the different posts, of the precious treasure.

In the last report it was mentioned, that doubts existed as to the accuracy of the Mohawk translation of the Testament, and its circulation was suspended; but satisfactory evidence has since been received, that the errors are few, and those principally in orthography. The suspension has therefore been removed, and grants of that important gospel made to the Indians who speak and read the Mohawk language at Green Bay, in the Michigan territory; at Grand River, in Upper Canada; and at Caughnawaga and St. Regis, in Lower Canada. These are the only places known to the Board where the Scriptures in the Mohawk language can be profitably circulated. Further translations into the language of the Six Nations, have occupied the attention of the Board; but for the want of competent assistance for a correct translation, but little progress has been made. The several schools among the Indian tribes, however, where there are Missionary stations, and those schools under the care of the Foreign Missionary Society, have been supplied with English Bibles through the medium of the New-York Bible Society.

From South America important communications have been received. The ardour with which the Bible is sought for, and the gratitude with which it is received, the free introduction of the New Testament, or parts of it, into some of the most important schools; the strong desire manifested by many to have the whole Bible in the vernacular languages of some of the most populous and powerful provinces; the gradual decline of prejudice and opposition, and the cordial and affectionate co-operation of many of the most influential clergy and laymen, are encouraging in the highest degree. And in addition to all this, the translation of the whole New Testament, into the Guichua or Peruvian language, spoken by more than a million of intelligent people! The certain prospects of the speedy completion of the translation of the whole Bible into that antient and sacred language of the Incas, and also into the Aimora and Maxo languages, spoken by more than 200,000 people; and the formation of a Bible-Society in Carraccas, by the united exertions of the priests and laity of that place,

cannot fail to gladden the heart of every one interested in the spiritual emancipation of South America. Towards this result, in aid of translations, a grant of \$500 has been made by the Board. The Bibles formerly remitted to that country were duly received; but of the manner of their disposal, or of the effect produced, in the unsettled parts of the country, no information has been received. They have information, however, that the Bible is gladly received in Patagonia, in Monte Video, Bahia, the Brazils, in Valparaiso, Chili, and throughout Mexico. The donation to St. Bartholomews, mentioned in the last report, was most seasonable—as many of the inhabitants had lost their Bibles by a very disastrous visitation of Providence, and were wholly unable to procure a supply, and the Governor of the Island has expressed his gratitude for your kindness to the colony. There is a very increasing demand, through all that group of islands, for the Gospel of God, and there is reason to believe that it will meet with a full and satisfactory attention from the active agency of the Antigua Bible Society. As almoners of the British and Foreign Bible Society, the Board received 100 Bibles and 210 Testaments, in the Portuguese language, which were distributed in the Island of St. Jago, one of the Cape de Verd Islands. The want of the Scriptures in that Island is very great, and the inhabitants so poor that they cannot procure them unless distributed gratuitously. The emigrants to Hayti have also been supplied through the New-York Bible Society, and provision made for their schools. Bibles and Testaments have also been sent to St. Martin's and St. Croix, and thankfully received.

The Rev. John M. Peck, mentioned in the last Annual Report, as an agent of the Society in the States of Illinois and Missouri, is still actively and advantageously employed. He has succeeded in organizing several new auxiliaries and branches—in exciting the public attention to the importance of the subject—in adding new members, and giving new efficiencies and zeal to several societies that were already in existence, and in reviving several that were in a very languishing state. Dr. Nathaniel Dwight, of Rhode-Island, has been employed as an agent at the eastward, and the managers have it in contemplation to employ others to promote the views of the institution. These agents are charged with the duty of gaining a full and accurate account of the resources and wants of every section of the country to which they are sent, that the Board may approximate as soon as possible to a perfect knowledge of the wants of the whole community. And they most affectionately and earnestly invite the attention of every State Society—every Auxiliary and Branch Society—and of ev-

ery friend of the Bible, who feels for those who are perishing for lack of knowledge; to the great importance of obtaining a correct statistical account of the wants of every township and settlement in the United States. This object, it is suggested, might be effected through the instrumentality of those who take the census of the several States, or by the collectors of taxes, or by the clerks of school districts, or by assessors, or by special agents.

The Board have commissioned the Rev. Sereno E. Dwight, of Boston, a member of this Society, now travelling for the benefit of his health in Europe, to represent this Society in any Bible Society or committee where he may have the privilege, and there to express their affectionate co-operation with them, and their best wishes for their success.

The wants of many portions of our country are represented as being far more extensive than is generally supposed. In one of our western States, we are told that more than *seventy thousand* readers are destitute of the Bible, and in many districts of that State it is almost wholly unknown—nor does it appear that the wants of that State are greater than those of some others. No: there is not one State in the Union fully supplied. But a detailed account of every district would swell this sketch to a forbidden extent. Yet, still, there are a few cases which may not be omitted. The State of Missouri, possessing a population of more than *eighty thousand*, has not in circulation *ten thousand* Bibles. The state of Illinois, nearly equal in population, does not possess an equal number of Bibles. In the State of Alabama, in Madison county, it was ascertained that in one district, containing 655 white inhabitants, there were but 69 Bibles; and more than 2000 Bibles are necessary for the supply of that county alone. The Bible Society of that place is taking measures to ascertain and supply the wants of the whole county. Several of the auxiliaries to the Connecticut Reserve Bible Society are pursuing the same course.

But so vast is the extent of our western states, and so rapidly increasing is the population, that the Managers cannot but look forward to their condition with painful emotions and gloomy forebodings. With the present means of the Society, the population increases faster than they can multiply Bibles. Nor is the scarcity in those extensive regions, confined to the western States. In the State of New-Jersey, and almost within sight of the Society's House, in that region called the *Pines*, in Camden, Haddenfield, Clemington and Speedwell, &c. as we learn from the last report of the Nassau Hall Bible Society, (whose agents have examined all that region,) many families were found who did not possess the Bible, and not a few, who had *never seen one!* and whole

neighbourhoods, in which there was not a single copy to be found. In all that part of the south eastern section of the state, lately explored, there were very few copies of the Scriptures.

In the state of New-York too, there is a most deplorable scarcity. In the county of Munroe, there were found about 1200 families destitute. In the county of Jefferson, in the town of Champion, more than half of those who are able to read, are destitute of the Bible. And in the city of New-York, in a small section of a single street, and on one side of the street, there were found, a few months since, *forty-six* families wholly destitute of the gospel.

The next division of this interesting report relates to the means of supply. The demand, as the reader will have seen, is very great; and the only means by which it can be met, is by the exertions of auxiliaries—the growing liberality of the rich—the praise-worthy economy of the poor—and the combined activity of all. It is mentioned under this head, that the Massachusetts Bible Society has made a timely donation to this Institution, of \$500; and the Albany Society has furnished an important precedent, by paying over to this Society its permanent fund, of \$900, conditioned that they should receive in return the interest thereof in Bibles and Testaments, at cost prices.

Forty-four new Auxiliary Societies have been added during the past year; making in all, 451 recognized auxiliaries to the parent institution. The activity and zeal of all these, are particularly spoken of, and the college auxiliaries are highly commended and are generally in a flourishing situation. That of Yale, numbers more than 240 members. The Society of the University of North Carolina enrolls on its books every member of that flourishing institution. The Nassau Hall Bible Society is still actively engaged in the different parts of New Jersey. The members of these College Auxiliaries, as the report justly remarks, are the flower of our country, and hope of her future glory; are destined to fill her important official stations, and perform her varied professional duties. Their voluntary submission to this early course of training in Bible Society operations, cannot fail to excite in every mind the most certain expectations of great benefit to the great work, from their future enlightened and influential assistance. A suitable notice of approbation is likewise bestowed upon the female auxiliaries scattered through the country; of the Marine Bible Societies, and of the labours of the Bible Society of New-Orleans.

Since the Board made arrangements for publishing a stereotype pocket edition of the Bible, the British and Foreign Bible Society, with the wonted liberality of that

splendid institution, offered as a donation, a set of plates of suitable size, or, if more agreeable, the value of them in money. But, relying upon their own resources, and believing that the amount might be disposed of to greater advantage elsewhere, the Board felt constrained to decline the offer.

The next division of the report is devoted to an account of the alterations made in the organization of the Society, in respect of the Secretaries, in consequence of the illness and consequent resignation of the Rev. Dr. Woodhull, with all the particulars of which the public have already been made acquainted. Nor is the illness of their Domestic and their revered Foreign Secretary, the severest affliction of which the managers have to speak. They have been called to mourn over the death of three of their most efficient and beloved fellow managers, viz. *DIVIE BETHUNE*, who departed this life in September last—and *GEORGE WARNER*, who departed this life in January last—and *THOMAS CARPENTER*—and last of all, on the 25th day of April, the beloved and respected Senior Vice-President, General *MATTHEW CLARKSON*.

After the reading of the Report, the usual motions were offered and supported by Dr. Gunn, of Bloomingdale; George Griffin, Esq.; J. M. Hopkins, Esq.; Rev. Dr. Carnahan, of Princeton; I. C. Bates, Esq. of Northhampton; Rev. Mr. Somers, of New-York; Col. Variiek, and Chancellor Kent, of New-York; Rev. S. S. Davis, Theodore Dwight, Esq. Rev. E. Carey, Baptist Missionary from Calcutta, and Rev. Mr. Ellis, from the Sandwich Islands.

NEW-YORK BAPTIST FEMALE SOCIETY FOR FOREIGN MISSIONS.

Extract of a Letter to the Treasurer.

New-York, April 27, 1825.

The New-York Baptist Female Society for promoting Foreign Missions, to the Treasurer of the Board of Foreign Missions:—

THIS Society was organized April 11, 1814. Since which time, we have been enabled annually, to cast our mite into the treasury of the Lord, and to assist, though in a small degree, in sending the everlasting gospel to those nations who are sitting in darkness, and have never heard of the Saviour of sinners, and the only way of life and salvation through Jesus Christ.

Impressed with a deep sense of the obligations we are under to Him, who hath in mercy cast our lot in this happy land, we desire to exert all our powers to promote the declarative glory of our Divine Benefactor, and to meliorate the condition of those who are destitute of the advantages which we so richly enjoy.

On the first Monday of every month, we hold a prayer meeting, to implore the blessing of God on our efforts, and on ev-

ery exertion which his people are making to evangelize the world.

Since the formation of our Society, we have received and paid into the hands of the Treasurer, including 100 dollars inclosed in this, \$2245.10cts. Three dollars and fifty cents of the sum inclosed, were received as a donation from Mr. Elias Quereau, of Yorktown.

By order of the Board,

L. FERRIER, *Secr'y.*

OBITUARY.

MISS SARAH JONES.

DIED in this City, March 31, 1825, after a lingering and painful illness, Miss SARAH JONES, daughter of Charles H. and Sarah Jones.

Although naturally of a serious and thoughtful disposition, the attention of Miss J. was never permanently impressed with the importance of religion, until some time in the year 1817. The conversation of a pious minister at her father's house, first led her to reflection, and in 1818, she entertained a hope of pardon through the merits of the Redeemer. Owing to repeated attacks of the distressing disease which at last proved fatal, she did not make a public profession of religion, until September 23, 1821; when she was baptized, and joined the First Baptist Church in Boston, of which she continued until her death an exemplary member.

Miss Jones's mind was above the common order. Her advantages of education though good, were not superior to those of many of her sex; but those advantages she had improved with peculiar assiduity. Many of her letters evince by the ease and vivacity of their style, as well as by the delicacy and refinement of the thought, that with sufficient practice, she would have attained to distinguished excellence in epistolary composition. Together with this delicacy of taste, she was equally remarkable for maturity of judgment. This was indeed the predominant trait of her character. An acquaintance would first remark in her only an unusual degree of rational, unaffected piety; and it was not until more intimate knowledge had worn away her natural diffidence, that that innocent animation was discoverable, which so much endeared her to her family and friends.

The religious attainments of Miss Jones were uncommon for a person of her age. As soon as she entertained a hope in Christ, religion became to her a most important consideration; it was that to which all her other pursuits instantly gave way. Her conduct was regulated in an unusual de-

gree by the precepts of the gospel: and here as might be expected, she enjoyed in sickness and in health, an unshaken and affectionate confidence in God. To promote the interests of religion, seemed the most delightful business of her life. To the ordinary Christian associations, she gave pecuniary aid to the utmost extent of her means, and in many of them she was an active and indefatigable agent. Some of these among the ladies of her own church owed their existence, and others of them much of their success to her personal exertions. But the interest which she felt for the cause of Christ, as well as her views of that entire consecration of all our faculties to God which becomes those who profess to be his children, is happily exemplified by the following anecdote: During her last illness, a missionary was in Boston, soliciting aid for the Indian station at Carey. Miss J. though unable to leave the chamber, heard of his visit, and the object of it. When the writer of this notice, at this time entered her room, she presented him with a handsome donation for the Mission, expressing her sincere regret that it was no larger, and requesting that it might be communicated without the mention of her name. It was the product of her own labour, and the manner in which it had been acquired is worthy of peculiar remark. She was from childhood very fond of drawing, and employed many of her hours of leisure in painting little articles for gratuitous distribution among her friends. But it occurred to her that she was devoting too large a portion of time to this pursuit, which though it gratified herself, was of no benefit to any one. With these views, she had determined to abandon it altogether, until she reflected that by disposing of these trifles at the usual prices, she might enlarge her resources for charity. Thus satisfied that she might use her pencil for the glory of God, she resumed it, and ever afterwards consecrated her little gains to the cause of benevolence. When mentioning this cir-

cumstance with great humility to a particular friend, she seemed melted with gratitude at the thought, that God permitted us even in our pleasures to do something for the cause of the Redeemer.

Her last sickness was long and peculiarly distressing. But the religion she had exemplified in life, supported her in death. Her mind was fixed without wavering on the truths of the gospel, and each day as it witnessed the steady approach of the last enemy, also found her in calm and holy resignation, waiting and longing for the hour of her departure. In the full triumph of faith she fell asleep in Jesus, and entered into the rest which remaineth for the people of God.

ORDINATIONS, &c.

ORDAINED at Springfield, Mass. on 30th March, Rev. JOSEPH HOUGH, to the pastoral care of the Baptist Church in that place. Introductory Prayer by Rev. Asa Niles, of New Salem: Sermon by Rev. Jona. Going, Worcester; from Acts viii. 30, 31. Consecrating Prayer by Rev. Alvan Bennett, Manson; Charge by Rev. Thomas Rand, West Springfield; Right Hand of Fellowship by Rev. Thomas Barrett, West Springfield; and concluding Prayer by Rev. Jeremiah Bridges, Enfield. Though the weather was uncomfortable, the assembly was respectable, and the services interesting.

ORDAINED at West-Boylston, 13th of April, Rev. C. C. P. CROSBY, to the care of the Baptist Church in that place. Sermon by Rev. Daniel Sharp of Boston, from Tim. ii. 4, 2; Ordaining Prayer by Rev. Jona. Going, Worcester; Charge by Rev. Elisha Andrews, Princeton; Right Hand of Fellowship by Rev. John Walker, Holden; Address to the Church by Rev. B. F. Farnsworth, Worcester; and concluding Prayer by Rev. Henry Archibald, Boylston. The assembly was respectable, and the services deeply interesting.—This church during the last year lost by death an esteemed Minister, Rev. Alling Hough; since which it has enjoyed a pleasant revival, and now has a fair prospect of prosperity.

On Wednesday evening, April 27th, in the Baptist Meeting-house in Mulberry-street, New-York, Rev. THOMAS POWELL was solemnly set apart, by ordination, to the gospel ministry. The services were introduced with prayer, by Rev. Thomas Hand; Rev. Spencer H. Cone preached on the occasion, from Matt. x. 7, "And as ye go, preach." The consecrating

prayer, at the laying on the hands of the Presbytery, by Rev. Charles G. Sommers. Charge by Rev. Archibald Maclay; Right Hand of Fellowship, by Rev. Samuel Eastman; concluding prayer, by the Candidate.

ORDAINED in Washington City, May 9, at the Rev. Dr. Laurie's Meeting-house, Mr. JOSEPH MOORE, as an Evangelist. An appropriate and valuable sermon was preached by the Rev. Mr. Post; the ordaining prayer was offered by the Rev. Mr. Andrews, of Alexandria; and the Rev. Dr. Laurie delivered an interesting and affectionate charge.

Rev. EBER TUCKER was on the 13th of February, at the request of the Baptist Church in Milton, ordained to the work of an Evangelist. Rev. N. N. Whiting, of Ballstown, preached on the occasion. Rev. S. M. Plumb, of Greenfield, made the consecrating prayer. Rev. J. Lamb, of Waterford, gave the charge. Rev. J. Finch, of Saratoga, gave the right hand of fellowship. The candidate gave out a psalm which was sung, after which Rev. F. Wayland prayed and pronounced the benediction.

A Baptist Church was constituted in Northumberland, N. Y. March 9. Rev. E. Barber, of Greenwich, preached on the occasion, from 1 Peter, iii. 5; and Rev. J. Finch, of Saratoga, on behalf of the council, gave them fellowship as a sister church.

DONATIONS

In Cash and Goods, received by Rev. ISAAC M'COY, for the Mission at Carey, as rendered to the Board of Managers of the Baptist General Convention, for three quarters, ending Jan. 1, 1825.

[The Editors of the American Baptist Magazine have also received from Mr. M'COY, a full statement of the Expenditures of the Station for the same time. This, however, as it contains nothing which would interest our readers, we deem it unnecessary to publish. The accounts for the 4th quarter will appear in our next number.]

1824.		PHILADELPHIA.	
March.	From	Rev. Joseph Maylin,	\$5.00
	"	Mrs. Hannah Shields,	3.00
	"	F. H. Skinner,	1.00
	"	Samuel Huggins,	5.00
	"	Dr. Henry Holcombe,	5.00

From Robert Ralston,	5,00	From Rev. John Williams,	5,00
" John C. Jennings,	1,00	" Daniel Cheshire,	2,00
" A friend,	25	" William Winton,	3,00
" Susanna Justice,	50	" Mr. Ring, of sundry persons,	6,50
" William Moulder,	1,00	" A friend,	2,00
" David Weatherly,	1,00	" Male Sabbath School, in Olli-	
" A friend,	50	ver street, Baptist Church,	1,40
" Alexander Henry, jr.	5,00	" James Wilson,	5,00
" A friend,	1,00	" Robert Thompson,	10,00
" A friend,	1,00	" G. N. Bleecker,	5,00
" L. B. Clarke,	1,00	" George Brown,	2,00
" A friend,	1,00	" Mrs. Stillwell,	2,00
" Ezra Stiles,	5,00	" A friend,	50
" J. Arbuckle,	1,00	" A friend,	1,00
" Rev. William E. Ashton,	5,00	" A friend,	1,00
" Thomas I. Smily,	1,00	" E. and H. Raymond,	5,00
" Robert H. Smith,	1,00	" A friend,	1,50
" Eli Garretson,	1,00	" A friend,	50
" A friend,	1,00	" Ebenezer Whitney,	1,00
" A friend,	50	" George W. Platt,	1,00
" Margaret Knippis,	1,50	" William Palmer,	1,00
" Philip Jones,	50	" John Mounsey,	1,00
" James Patterson,	1,00	" Lucy Waterman,	50
" A friend,	1,00	" John Tonnelle,	2,00
" Samuel Keen,	2,00	" O. Fish,	2,00
" Samuel Pryer,	1,00	" Henry Rutgers,	8,00
" A friend from Salem, N. J.	1,00	" A friend,	1,00
" David Clarke,	1,00	" William Howard,	5,00
" William Sheldrake,	50	" M. Edwards,	1,12
" P. Evans,	1,00	" Samuel Brown,	1,00
" A friend,	1,00	" Jacob Vanderpool,	1,00
" J. Allen,	3,00	" Jacob A. Paine,	50
" A friend,	1,00	" Hannah Haskins,	50
" Mr. Snider,	5,00	" Elizabeth Cauldwell,	3,00
" Rev. Thomas Hilson,	2,00	" James Teller,	2,00
" Mrs. Awt,	1,00	" Mrs. Brown,	1,00
" David Snyder,	1,00	" Miss Sarah Colgate,	25
" William M'Nutt,	1,00	" Master Gilbert Colgate,	25
" A friend,	50	" Master James Colgate,	25
" J. K. Hillegas,	10,00	" Master Samuel Colgate,	25
" Silas E. Weir,	5,00	" Master William Colgate,	25
" Silas W. Sexton,	1,00	" Ann Jones,	50
" Tabitha Sutton,	1,00	" Caroline Banning,	50
" William Wallace,	2,00	" Mary Phillips,	1,00
" John Donahower,	1,00	" Thomas Skelding,	5,00
" Eliza Atkinson,	2,00	" Miss Wright,	68
" James M'Ewen,	2,50	" Margaret Minton,	25
" A friend,	50	" Jonathan Little,	3,00
" Ladies of the Rev. William		" A friend,	1,50
E. Ashton's Young Ladies'		" A friend, by H. Raymond,	2,50
Seminary,	16,43	" Mrs. Mollan,	2,00
" Collection in the Rev. Mr.		" Thomas Smith,	2,00
Kitts' Meeting House, 3d		" Collection in the Rev. A. Ma-	
Baptist Church,	13,35	clay's Meeting-house, Mul-	
" Collection in Sanson street		berry street Baptist Church,	24,25
Baptist Meeting house,	33,00	" Mrs. Raymond, Treasurer of	
" Collection in the Rev. Wil-		" Female Heathen Youths	
liam E. Ashton's Meeting		Society,"	15,00
house, 3d Baptist Church	22 81	" Collection in the Rev. Wil-	
" Collection in the Rev. Mr.		liams' and Cone's Meeting	
Kennard's Meeting-house,		house, Oliver street, placed	
Blockley,	5 39	to account of the above	
" Collection in the Rev. David		Society,	85,00
Jones' Meeting-house, Low-		" Collection in the Rev. Wil-	
er Dublin,	19,50	liam Parkinsons' Meeting-	
" Collection in New-Brunswick,		house, 1st Baptist Church,	50,00
New-Jersey,	5,00	" Collected of sundry friends by	
		females of Oliver Street	
		Baptist Church,	18,25
		" Collection in the Rev. Mr.	
		Chases' Meeting-house, Beth-	
		el Baptist Church,	13,12
		Collected on board the Steam Boat Fulton.	
		April. From S. V. S. Wilder,	10,00
		" A friend,	1,00
		" Mr. Dickerson,	50
		" Mr. Voce,	50
		" Mr. Moore,	25
		" J. B. Makenzie,	1,00
		" David Parker,	1,00
		" D. Baine,	50
		" A friend,	50
		" Mr. Watson,	50
		" C. Tracy,	2,00
		" Mrs. Blake,	1,00
		" Mr. Parsons,	50
		" A friend,	75
		PAWTUCKET, R. I.	
		" Collection in the Rev. David	
		Benedict's Meeting-house,	13,65

From	A friend,	5,00
"	Ebenezer Tyler,	1,00
"	Rev. Isaac Chase,	1,00
"	Bosworth Walker,	40
"	B. Purse,	1,00
PROVIDENCE, R. I.		
"	Collection in Dr. Gano's Meeting-house,	20,87
"	Collection in the 2d Baptist Church Meeting-house,	8,18
"	Rev. Allen Brown,	1,00
ALBANY, N. Y.		
"	Collection in the Rev. Lewis Leonard's Meeting-house,	13,59
"	William Vandusen, part of proceeds of Mission field,	2,50
"	A friend,	2,00
"	Miss Sarah Picree, in the Stage,	1,00
"	Collection in the Rev. Leland Howard's Meeting house, Troy, N. Y.	13,60
ROCHESTER, N. Y.		
"	Collection on Lord's day,	22,36
"	Mr. Gould,	50
"	Dr. Bowen,	1,00
"	Nathaniel Rochester,	1,87
"	Mr. Everingham,	2,00
"	Mr. Packard,	50
"	Sanford Hunt,	50
"	Elisha Ely,	1,00
SALINA, N. Y.		
"	On account of Columbian Star, by James Wilson, from Rev. L. Hanes,	3,00
"	Abraham Holstead,	3,00
"	Lemuel Chapman,	3,00
"	Zachariah Kinney,	3,00
"	Isaac Hill,	3,00
"	Deacon Weaver,	3,00
"	Abner Healy,	3,00
"	Horatio Warner,	3,00
AT CAREY.		
August.	From William Daily,	2,00
"	William Martin,	2,25
"	A friend,	62
	Amount of cash collected in New-England, as published in Baptist Magazine for May, 1824,	845,93
	William Sawyer, Carey,	2,00
	Allowance of Government, for the quarter ending Sept. 30,	150,00
	Allowance of same, for quarter ending December 31,	150,00
	Divers collections by the Rev. James M ^c Aaboy, Agent, Va.	82,49
	Simcon French, Carey,	3,00
1824.		
Nov. 30.	By Joseph R. John, Treasurer of Benevolent Mission Society, Troy, O.	17,53
	Draft on agent of Board Missions, in favor of H. G. Phillips, drawn in April,	500,00
	Draft on same, in favor of J. M ^c Corkle, in April,	300,00
	Joseph Phillips, Peters Creek, Pa. by W. H. Hart,	3,00
	Monies received by virtue of our connexion with Government, under the stipulations of the treaty of Chicago, viz.	
	Three quarters salary for myself, at \$400 per annum,	300,00
	Three quarters salary for same, for blacksmith for Carey, at \$365 per annum,	273,75
	Cash from same, for articles furnished smith shop, Carey,	141,88
	Salary from same, for William Polke, teacher, for Ottawas, from June 11, to November 30, at \$400 per annum,	189,00
	Salary from the same, for blacksmith for Ottawas, from May	

24, to November 30, at \$365 per annum,	182,50
Salary from same, for the two farmers for the Ottawas, paid them at Detroit, at \$200 per annum, each,	300,00
Cash from same, for smith tools, and articles furnished the smith shops, as per accounts, rendered to Indian Department, in part,	281,04
Balance due from Department of Indian Agency as above, to be paid June 30, 1825,	133,50
Cash from same, for boarding farmers for the Ottawas,	17,71
Amt. due from same, for boarding same up to Dec. 31,	35,00
Total amount received by virtue of our agencies under government,	1754,38
There is a credit on Mission books, anticipating \$50 too much on Mr. Corkle's Draft, which will be corrected next year,	50,00
Whole amount of Cash receipts,	\$4682,12

Donations to the Mission in Clothing, Books, &c.

1824. PHILADELPHIA.		
March.	Chiefly by hand of Rev. Wm. E. Ashton, and by Miss Conley, from sundry friends, in various articles of clothing, books, &c. estimated at	57,65
	By Mrs. Catharine Britton, from ladies of Sanson street congregation, Clothing, &c. as above,	45,88
	From Rev. Joseph Maylin and Lady, Clothing, &c.	15,00
	From Miss Conley, Jacob Neff, and another friend, sundries,	7,79
NEW-YORK.		
March.	Various articles of Clothing, Books, wares, &c. including \$5 worth from Thomas Parsons, collected by females of Oliver street Baptist Church,	153,63
	Robert Thompson, sundries,	1,75
	William Bell,	2,00
	Silas Carle, medicine,	5,13
	James Duffie, spices,	3,24
	Theodore Clarke, 2 hats,	7,00
	Haley and Elherts, hardware,	3,00
	Elijah Lewis, 5 bridles,	3,00
	William Torry, garden seeds,	1,00
	James Jenkins, hardware,	10,00
	George Brown, tin ware,	1,00
	F. & R. Lockwood, books,	13,59
	W. Colgate, rosin,	50
	Rev. S. H. Cone, sundries,	10,00
	T. Skelding, books,	1,50
	Scott, and Leggate, gingham,	81
	A friend, hardware,	3,00
NEWARK, N. J.		
March.	Joel Jay, 1,33; Lot Pratt, 1,50,	2,83
	A friend, 1,00; Mrs. Baldwin, 1,00,	2,00
	Mrs. Lyon, 2,50; Mrs. Long, 2,25,	4,75
	Mrs. Morris, 75; Mrs. Eagles, 1,25,	2,00
	Mrs. Utter, 1,00; Mrs. Poole, 1,00,	2,00
ROCHESTER, N. Y.		
May.	Collected by Mrs. Mary Sheldon, divers articles from	
	A lady, 63; Miss Hart, 94;	1,56
	Mrs. Hart, 50; Mr. Updike, 31,	81
	Mr. Everast, 1,25; Dr. Henry, 3,00,	4,25
	Mr. Merchant, 75; R. H. Bender, 1,50,	2,25
	Mrs. Smith, 2,04; Mrs. Sexton, 1,50,	3,54
	A lady, 2,00; Mr. Haywood, 50,	2,54
	Mr. Nichols, 3,00; Mr. West, 2,00,	5,00
	Mr. Peak, 4,12; Mr. Sheldon, 1,57,	5,69
	Mr. Pease, 6; Mr. Hostwick, 63,	69
	A friend, 75; Milan Strong, 1,12,	1,89
	A friend, 1,00; Miss Allen, 50,	1,58
	Mrs. Allcott, 20,	50

From Mrs. Guiteau, Buffalo,	4,00
Col. Hunt, Detroit,	9,00
Harmon Kingsbury, Cleveland,	1,50
April. I found deposited with Jonathan Carleton, Boston, without dates to tell when deposited, a box containing sundry articles of clothing and bedding, from Fem. Soc. St. George, Me.	22,00
I found at same time and place, labeling destroyed, know not whence they came, 3 woollen frocks, 3 pair of Woollen pantaloons, 2 Woollen spencers, 3 small vests, 3 shirts, &c.	5,00
do. Forwarded by M. S. Prudence Dodge, Secretary for the Phil. Soc. of Claremont, N. H.	27,17
do. forwarded by Rev. Silas Davison, from members of his church of St. Johnsbury and Waterford, Vt. a box of clothing and bedding.	53,21
do. forwarded by Mrs. Austress Fessenden, Treasurer of Female Missionary Society, in West Townsend, sundries of bedding and clothing,	13,81
do. forwarded by Rev. Levi Paine, Treas. of the "United Baptist Soc. of Plymouth County for Foreign and Domestic Missions," sundry articles of clothing, wrapped in a linen cloth and marked M.	8,00
do. which had been forwarded by Mrs. Alverd, from female friends in Hartland, Vt. to Charles Forbes, Esq. Windsor, Vt.	40,00
do. having been forwarded by Mrs. M. Haskell, Sec'y of the Baptist Dorcas Society of Harvard, from members of Rev. Mr. Sampson's church and society, --clothing, &c.	63,99
do. but could not ascertain where or whence it came, a bundle of clothing,	8,00
do. from "Hinsdale Female Society," sundry articles valued at	11,00
do. a bundle consisting of 1 flannel blanket, a bedquilt, pantaloons, &c.	9,70
do. a bundle consisting of shoes, yarn, cloth, blankets, &c.	7,75
Subscribed to Rev. Geo. Evans, agent in 1822, and received by myself, as follows:--	
James Wilson, 2 barrels of salt	M. 2
Mrad, 2; Anthony Thomas, 1; M. Vanbeck, 1; Ezekiel Tainter, 1; David Braes, 1; J. P. Hicks, 1; A. Van Ostrand, 1; James Johnson, 1; Thomas Thomas, 1; David Dear, 1; Mars Nesing, 1; Ashur Smith, 1; John Draper, 1; H. Giles, 1; Isaiah Watkins, 1; E. L. Clark, 1; H. Kimball, 1,	25,38
By Benjamin Archer, Treas. of Centerville. Ben. Soc. Ohio, clothing,	5,25
By Hugh Wilson, from Washington Female Mite Society, Pa. sundry articles of clothing, &c.	56,50
From Wm. H. Hart, Pittsburgh, Pa. sundries,	2,00
From Bosworth Walker, R. I. paper,	1,75
From Allen Brown, Providence, books,	3,00
From Mrs. Mary Brown, tea,	1,00
Other donations in New-England, as published in the Baptist Magazine for May, 1824,	328,94
	<u>£1100,12</u>

(Remainder in our next.)

Monies received by the Treasurer of the Baptist Board of For. Miss. for the U. S.

1825.	
May 4.	From a female friend in the vicinity of Boston, for Burman Mission, by Rev. George Evans,
	1,00
	" a friend in Bucksport, Maine, for the Carey Station,
	5,00
	" Hamilton Auxiliary Society for Foreign Mission, N. Y. by hand of Rev. Dr. Baldwin,
	100,00

May 13.	From John Conant, Esq. Treas. of the "Vermont Baptist Board of Foreign Missions, auxiliary to the Baptist Board of Foreign Miss." 177,00
16.	" Wulow Rose Anne Mason, of Providence, R. I. a donation,
	4,00
	" the Female Union Missionary Soc. of Perth Amboy, N. J. a donation for the Burman Mission,
	26,00
17.	" Uriah Gregory, collection at the Monthly Concert of Prayer, at Western, for Burman Mission,
	12,00
19.	" the Foreign Mission Association in the Baptist Society in Cambridge, by Dea. William Brown, Treas.
	183,00
20.	" Isaac Briggs, jr. of Pelham, Mass. for the Carey Station,
	1,50
	" Charles Street Female Industry Society, Boston, for the support of Ann Sharp, at the Carey Sta.
	20,00
	" same Society for Carey Station,
	10,00
	" the " Baptist Benevolent Society," Industry, Maine, by Rev. D. Chessman,
	21,33
	" Rev. D. Chessman, it having been collected at the Monthly Concert in Sidney, Maine,
	11,15
	<u>£71,98</u>

HEMAN LINCOLN, Treas.

LETTER TO THE TREASURER.

Whitesborough, N. Y. May 2, 1825.

Dear Sir,
Will you have the goodness to insert in the June Magazine, the receipt of the following sums, and I will pay them over to you when we meet.

March 15.	Wm. Carey Stockbridge, N. York-month, Me. for Burman schools,	50
	John Calvin Stockbridge, "	50
	Wales Rogers Stockbridge, "	50
	Jane Mitchell, "	50
	Samuel Vensy Mitchell, "	25
April 19.	John G. Wesson, Treas. of the Monthly Concert in the Baptist Vestry, Albany, N. Y.	25,00
29.	Missionary Society in Baptist Theological Seminary, Hamilton,	5,00
30.	Mr. Green of Utica,	1,00
May 1.	Mr. Bennet,	1,00
		<u>£34,25</u>

I hope I shall have more receipts to acknowledge very soon.

Yours respectfully,
GEO. D. BOARDMAN.

Monies received by the Treasurer of the Baptist Missionary Society of Mass.

1825.		
Jan. 22.	By Cash from females in Hingham,	16,00
25.	do. Interest on Stock,	8,00
April 6.	do. do.	20,00
	do. Rev. Henry Jackson,	1,00
22.	do. Interest on Stock,	4,50
May 21.	do. from Female Baptist Missionary Society, Tisbury,	9,02
		<u>£48,52</u>

E. LINCOLN, Treas.

May 25, 1825.—The Subscriber, Treasurer of the Boston Baptist Foreign Mission Society, has just received Fifty-two Dollars for the Burman Mission, from the Rensselaerville Baptist Association, by brother Hiland Hill.

JAMES LORING.

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FOR THE

American Baptist Magazine.

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** The Publishers of this Magazine have the pleasure of informing their Agents and friends, that their most sanguine expectations respecting the success of the monthly publication of this work, have been more than realized. The whole edition of the first Number is already exhausted, and the publishers have been obliged to increase the present Number 500 copies, to meet the wants of the public. In several places from which we have heard, the number of subscribers has doubled, in some it has tripled.

THE PRONOUNCING TESTAMENT.

Just published, a new edition of the Pronouncing Testament, beautifully stereotyped, in which the proper names, and many other words, are accented agreeably to Mr. Walker's System of Pronunciation. For sale by LINCOLN & EDMANDS, No. 59 Washington-street. ☞ The Pronouncing Testament is daily receiving more extended patronage. Numerous instructors and other literary characters have given it unqualified commendation. A minister in Maine writes the publishers—"For many years I have seen nothing of the kind which has pleased me so much as the *Pronouncing Testament.*" The introduction of this work into all our Schools will lead the rising generation to a correct and uniform pronunciation of the proper names in the Sacred Scriptures.

Wayland on the Duties of an American Citizen.

JAMES LORING, No. 2 Cornhill, has just published, price 31 cents: THE DUTIES OF AN AMERICAN CITIZEN: TWO DISCOURSES delivered on Fast Day. By FRANCIS WAYLAND, JR. Pastor of the First Baptist Church in Boston.